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RABBINIC TEXTS

TRACTATE SHABBATH

TRACTATE SHABBATH

MISHNAH

TRANSLATED FROM THE HEBREW WITH EXPLANATORY NOTES

BY

W. O. E. OESTERLEY, D.D.

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EDITORS' PREFACE

THE object of this series of translations is primarily to furnish students with short, cheap, and handy text-books, which, it is hoped, will facilitate the study of the particular texts in class under competent teachers. But it is also hoped that the volumes will be acceptable to the general reader who may be interested in the subjects with which they deal. It has been thought advisable, as a general rule, to restrict the notes and comments to a small compass; more especially as, in most cases, excellent works of a more elaborate character are available. Indeed, it is much to be desired that these translations may have the effect of inducing readers to study the larger works.

Our principal aim, in a word, is to make some difficult texts, important for the study of Christian origins, more generally accessible in faithful and scholarly translations.

In most cases these texts are not available in a cheap and handy form. In one or two cases texts have been included of books which can be had in the official Apocrypha; but in every such case reasons exist for putting forth these texts in a new translation, with an Introduction, in this Series.

W. O. E. OESTERLEY.
G. H. BOX.

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INTRODUCTION

1. The Place of the Tractate in the Mishnah

The Mishnah is divided into six parts, called in Hebrew *Sĕdārim* (lit. "Orders," the plur. of *Seder*). Each Order is divided into tractates, called in Hebrew *Massektôth* (lit. "Weavings," the plur. of *masseketh*). Each tractate is divided into chapters, called in Hebrew *Pĕrākim* (lit. "Joints," the plur. of *pereḳ*). The tractate *Shabbath* is the opening one of the second Order, which contains altogether twelve tractates. *Shabbath* has twenty-four chapters. Of the sixty-three included in the Mishnah, our tractate is second to none in importance, and, with one exception, it is the longest and most elaborate; the exception is the tractate *Kĕlim* ("Vessels"), which contains thirty chapters, but is, as regards contents, of considerably less importance than *Shabbath*.

2. The Main Purposes of the Tractate

Speaking generally, *Shabbath* has two main purposes:

(1) The enforcement of rest on the seventh day;
(2) The emphasising of the sanctity of the day.

These are based, in the first instance, upon various Scriptural passages.

The chief passages on which the laws of the Sabbath rest are based may be divided in the following way:—

(1) The command to observe it as a *day of rest:* Exod. xx. 9–11, Deut. v. 12–15; further, Exod. xvi. 23–26, xxxi. 15–17, xxxiv. 21, xxxv. 2, Lev. xxiii. 3; cp. Gen. ii. 2, Num. xv. 32–36, Neh. xiii. 15–22, Jer. xvii. 21–24, Amos viii. 5. Among those who must observe the rest are not only the members of the family,

together with the servants, but also the beasts of burden, as well as strangers, *i.e.* non-Israelites, who may be sojourning in the land: Exod. xx. 10, Deut. v. 14, Exod. xxiii. 12; a special prohibition against lighting a fire on the Sabbath is contained in Exod. xxxv. 3.

(2) The command to keep *the day holy:* Exod. xx. 8, xxxi. 14, xxxv. 2; Lev. xix. 30; Deut. v. 12, etc.; cp. Gen. ii. 3, Jer. xvii. 22. The sanctity of the day is further emphasised by the special sacrifices which are to be offered up on it: Lev. xxiii. 38, xxiv. 8, Num. xxviii. 9 f.; cp. 1 Chron. ix. 32, 2 Chron. viii. 13, xxxi. 3; Neh. x. 33, Ezek. xlvi. 4; it is to be a day of "holy convocation": Lev. xxiii. 3. Special stress is also laid on walking in the ways of God and of praising Him on the Sabbath: Isa. lvi. 2, 4, 6–8, lviii. 13, 14; and the punishment for not doing this: Ezek. xx. 15, 16.

Upon this Scriptural basis a great superstructure was raised, in course of time, through the growth of the Oral Law. "It is important to realise that both the Mishnah and the later Talmudic amplifications, which rest upon it, represent an *oral tradition*, transmitted for centuries in an oral form, until finally it was redacted in a fixed written shape. When exactly these works were reduced to writing is uncertain. A third-century prohibition forbids the committal of the teaching of tradition to writing, or the use of any written form of such by the teachers in lecturing (Bab. Talm. *Gittin* 60*a*, *Temurah* 14*b*). In a reply addressed to the scholars of Kairwan, Sherira Gaon (A.D. 900–1000) alludes to this prohibition as follows:

> 'In answer to your question asking when the Mishnah and Talmud were respectively committed to writing, it should be said that neither of them was thus transmitted, but both were arranged [redacted] orally; and the scholars believe it to be their duty to recite them from memory, and not from written copies' (*J.E.* xii. 19*b*).

It is clear from Sherira's words that even in the tenth century the scholars of the Jewish Babylonian Academies abstained from using written copies of the Talmud in their lectures. . . . On the other hand, the Gaon's

words imply that written copies were already in existence." [1] We must seek for the beginnings of the Oral Law during the early post-exilic period (cp. Ezra vii. 10, Neh. viii. 1–8); it was then that the superstructure referred to above began to be raised, and of which we have a notable example in the tractate *Shabbath*.

But in addition to the two main purposes of our tractate, already mentioned, there is a third which, though subsidiary, plays a not unimportant part. This is to point out what *modifications* of the laws on Sabbath observance are permitted. We are to see in this an underlying principle which accounts for much in the tractate that at first may appear strange, and even absurd. In the notes on the text we have endeavoured to deal with some of these points; it would need a more elaborate commentary to discuss them all adequately. But while the modifications of the Sabbath laws afford a merciful undoing of much that the teachers of earlier ages had imposed, it must be frankly admitted that the process involved some rather unedifying subterfuges; some examples of these will be given in the next section. In common fairness, however, it is necessary to urge readers to remember that this tractate was written many centuries ago, when the religious outlook, not only of the Jews, but of the whole world, was very different from what it is to-day. If one compares the ideas and practice of observing Sunday, as these existed in our own country even a couple of generations ago, with those of the present day, what an immense difference is revealed! [2] And the subject-matter of this tractate, if not its present written form, belongs to the beginning of the Christian era, in part to a still earlier period. This must be taken into consideration if we are tempted to judge harshly of some of its contents. Impartial

[1] *L.R.J.*, pp. 82 f. There is ample evidence that centuries before the time of Sherira copies of different tractates were in existence; see *op. cit.*, pp. 83 f.; see also Strack, *Einleitung in den Talmud*,[4] pp. 10 ff.

[2] We are thinking, of course, of people who are Christians in more than name.

readers will not fail to consider the motive which lies behind so much of what is written in the tractate, namely, the easing of many burdensome things which endangered the serenity and joy of the Sabbath.

3. Some Characteristic Subjects dealt with in *Shabbath*

Some insight into the general character and methods of the tractate will be gained by touching briefly upon a few of the more outstanding subjects with which it deals. Among them there is one which, it is true, is only incidental, though it often asserts itself; but on account of its interest we shall devote a little attention to it in the notes; this subject is Folk-lore. The others to which we shall refer are more directly concerned with the Sabbath itself.

(1) *The Sabbath lamp.*—This is different in origin and purpose from the "perpetual lamp" (נֵר תָּמִיד) which hangs in the synagogue before the Ark, and which corresponds to the candlestick (*mĕnôrah*) which stood in the Tabernacle before the Ark of the Covenant, and symbolised there the presence of God in Israel, while in the synagogue it symbolises rather the light of the Law. The Sabbath lamp belongs to the home; when it was introduced is uncertain, but certainly before the beginning of the Christian era; according to our tractate (II. 4) it was a well-known institution, *i.e.* in the second century A.D.; it symbolises the joy that every good Israelite feels on the Sabbath. The lighting of the Sabbath lamp is the special duty of the woman (see II. 6), and her neglect of this duty is said to be a transgression for which she will die in the hour of childbirth. The light must be lighted before the beginning of the Sabbath; in ancient times in Jerusalem two trumpet notes were sounded thrice, namely, "to warn field-labourers to desist from their work, to direct shop-keepers to close their stores, and to indicate that the hour had come for *kindling the lamp*." [1] From what is

[1] Abrahams, in his Historical and Explanatory Notes on the

said in our tractate (II. 4) the lamp must, in early days, often have been of a primitive kind; so far as poor households were concerned this holds good also for the Middle Ages, though among the rich very elaborate lamps were in use.[1] There can be little doubt that originally the Sabbath lamp consisted of one light; but for many centuries it has been the custom to have two lights,[2] and that is so at the present day, candles being used. On kindling the lights the following benediction is said:

"Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to kindle the Sabbath lamp." [3]

The words of this benediction assert that the lighting of the Sabbath lamp is a divine command; it does not occur in the Old Testament, but "Judaism regards its traditions as bound together in a continuous chain, some links of which are not less divine because they emanate from the religious consciousness of extra-Biblical authorities." [4] Not infrequently the lights are kindled first, and then the benediction is said whilst the hands are spread out before them. Friedländer says that the origin of this practice is that "it happens sometimes that the housewife is not ready in time for kindling the lights, and lets another do it for her, she reserving to herself the privilege of saying the *berachah* ('blessing') later on. In that case the holding of the hands before the lights and withdrawing them after the blessing represents symbolically the kindling of the lights." [5]

The institution of the Sabbath lamp is one of the many ways whereby Israel's religious leaders have

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Jewish Prayer Book p. cxviii; he is quoting from a Baraitha (*Shabb.* 35*b*). A Baraitha is an ancient tradition not incorporated in the Mishnah; the word is Aramaic, and means "outside," *i.e.* of the Mishnah.

[1] Abrahams, *Jewish Life in the Middle Ages*, p. 147.

[2] The seven-branched Sabbath lamp is of later origin.

[3] The ancient word (*nēr*) "lamp," not "light," is used.

[4] Abrahams, *The Jewish Prayer Book*, p. cxix.

[5] *The Jewish Religion*,[2] p. 358.

sought to make religion a reality in the home. It also shows that, at any rate in the home, woman has distinct religious duties which she is expected to fulfil.

(2) *Modifications of Sabbath laws.*—When exactly the stricter and more minute laws on the observance of the Sabbath began to take shape it is not easy to say. There can be no doubt that during the Exile the Sabbath assumed a new importance; it was during the Captivity that the Sabbath and circumcision acquired the position of sacramental symbols of the religion of Jahwe; this was an inevitable result of the cessation of the sacrificial system; they became the only two real marks of differentiation of the true Jew. This is reflected, so far as the Sabbath is concerned,[1] in some of the later post-exilic parts of the Book of Isaiah, it is said, *e.g.*, in lviii. 13, 14:

"If thou turn thy foot from the sabbath,[2]
Not doing thy pleasure on my holy day;
And callest the sabbath a delight,
And the holy (day) of Jahwe honourable;
And if thou honour it, not doing thine own business,
Nor finding (therein) thine own pleasure, nor speaking thine own words;
Then shalt thou delight thyself in Jahwe,
And I will make thee to ride upon the high places of the earth;
And I will feed thee with the heritage of Jacob thy father;
For the mouth of Jahwe hath spoken it."

But while the Sabbath was thus assuming ever greater importance, it is probable that not until after the Maccabæan period, *i.e.* towards the end of the second century B.C., did the multifarious and minute laws regarding it, which became characteristic of later Judaism, come into vogue. When once the process began it went on growing and growing; new questions were constantly arising, new cases called for new decisions, which in turn called up new problems requiring solution; and the solution meant new laws. But the

[1] We are not concerned here with circumcision, but see *e.g.* Isa. lvi. 6, holding fast the covenant, etc.

[2] *I.e.* if the Sabbath is treated as something truly holy, like holy ground, cp. Exod. iii. 5; in other words, if it is observed.

greater the increase of laws, the greater became the difficulty of observing them. Hence arose the need of modifications if the Sabbath was not to become a grinding burden instead of the day of rest and gladness which it was originally intended to be. It is in our tractate that we find the earliest collection of these modifications; and at the same time the tractate reveals to us how great and how burdensome must have been the very numerous enactments which had been handed down. An example of this is found in IX. 5–7, which gives us a good insight into the painfully minute details of law which prohibited the carrying of burdens on the Sabbath: "He is guilty who carries out on the Sabbath as much wood as will suffice, when kindled, to boil a small egg; spices as much as will suffice to season a small egg . . .; husks of nuts, husks of pomegranates, woad, or *puah*, sufficient to dye therewith a piece of cloth as small as a hair-net; wine, natron, and lixivium, Cimolian earth, and alkali, sufficient to cleanse therewith a piece of cloth as small as a hair-net . . . odorous pepper, however small a quantity, resin, however small a quantity, all kinds of perfumes, and all kinds of metallic vessels, however small they be; portions of soil from the altar, pieces of stone from the altar, torn ends of parchment from the sacred books, torn ends from their coverings, however small they may be. . . ." [1] This example gives a good idea of how the minute directions about carrying things on the Sabbath had increased. Such expansions of the original law against doing work on the Sabbath had the effect of making it intolerable; so much so that it was found necessary to modify them; and our tractate shows us clearly the nature of these modifications. As regards this particular point, it is in I. 1 that the principle is enunciated that since the carrying of a thing involves the lifting of it and the laying of it down, a man is not guilty of breaking the Sabbath as long as he does not do the two actions which together constitute the carrying of a burden; if a man lifts up a piece of wood big enough, when kindled, to boil a

[1] See further the notes on this passage, pp. 36 f.

small egg, and lays it down again, he breaks the Sabbath law; but if he lifts it up and hands it to his friend, who lays it down, then neither he nor his friend has broken the Sabbath law! That, of course, made things a bit easier; but the modification was, it must be confessed, more ingenious than honest.

One other example of the modification of a Sabbath law must suffice. In Exod. xvi. 29 one of the laws regarding the Sabbath runs: "See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." This passage, which only refers to the gathering of the manna on the Sabbath, was interpreted as being a general prohibition against leaving one's house on the Sabbath. But at a comparatively early stage this must have been found to be impracticable, for at the very beginning of the Christian era "a sabbath day's journey" is a familiar phrase (Acts i. 12). But a Sabbath day's journey was only 2000 cubits, and hundreds of occasions would have arisen on which it was imperative for people to make a longer "journey" than this on the Sabbath; therefore a further modification of the law was required. The Law said: "Let no man go out of his place on the seventh day"; but a man's "place" was where he was at home, and above all things where he ate his meals; he was, therefore, permitted, on the evening before the Sabbath, to carry his food 2000 cubits to the Sabbath boundary, and leave it there, thus making the spot his "place"; then, on the Sabbath, he could take his 2000 cubits' "journey," find himself at his "place," and from there "journey" another 2000 cubits! (see XXXIII. 4). It must not, however, be supposed that all the modifications of Sabbath laws were of this character. Many were frank recognitions of the principle, "I will have mercy and not sacrifice"; in others there was a deliberate and praiseworthy abrogation of the law against working on the Sabbath; as, for example, in the case of the dead: "One may do everything that is necessary for the dead

on the Sabbath . . ." (XXIII. 5); for other examples see XVIII. 1, 2, XIX. 2, 3, XXIII. 1, etc.

(3) *The thirty-nine primary acts of labour.*—These purport to comprise all the acts of labour, divided up into thirty-nine main classes, which are prohibited on the Sabbath. As a matter of fact this number is conventional, for it would be difficult to show why winnowing and sifting should come under different categories; moreover, among these thirty-nine main classes are these: spinning, weaving, making two meshes, weaving two threads; here there is clearly duplication. It would also be easy to show that some forms of labour receive no mention. The number is, thus, purely conventional, and, as has been pointed out, it is derived, in a very artificial way, from the words in Exod. xxxv. 1–3: "These are the words which the Lord hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of solemn rest to the Lord. . . ." This prohibition of work on the Sabbath is introduced by: "These are the words," in Hebrew אלה הדברים (*'Eleh ha-dĕbārim*), which, according to their numerical value, make up thirty-nine, viz. א = 1, ל = 30, ה 5, this makes 36; then the word דברים being in the plural must stand for at least two; but as the article ה is prefixed it indicates three. Therefore, since the prohibition of work is introduced by what is the equivalent to thirty-nine, there must be thirty-nine classes of labour which are meant! "Forty, in Hebrew, denotes the extreme number or quantity in the connexion in which it is used; for instance, forty lashes means the utmost number of lashes that may be inflicted in any given case. Hence, in order to remain within the limit, forty less one was fixed upon as the greatest number of lashes that might be inflicted upon the culprit. The Mishnah, in regard to the classes of prohibited actions, follows the precedent, and borrows the phraseology ('forty less one') used in regard to flagellation." [1] The thirty-nine main classes are subdivided into "derivatives," as a

[1] Rabbi Greenstone in *J.E.* x. 595*b*.

generation is derived from a father; hence the thirty-nine are called *Abôth* ("Fathers") and the derivatives are called *Tôledôth* ("generations"); and a great part of the tractate is taken up with enumerating these "derivatives"; see, *e.g.*, Chaps. III, IV, X, XV. In the Jerusalem Talmud (*Shabbath* vii. 2) the "derivatives" are expanded into $39 \times 39 = 1521$.

(4) *Folk-lore.*—One of the most interesting features in our tractate is the insight we gain from certain parts of it into the existence among the Jews of this period of many very old-world ideas and superstitions. These they shared, of course, not only with other branches of the Semitic race, but also with numerous other peoples of non-Semitic stock; though, in most cases, it is probable that the Jewish religious leaders themselves were quite unaware of the fact that at the back of many of their prohibitions lay conceptions which they shared with all the heathen nations. The idea of resting on the Sabbath had got mixed up with all kinds of superstitions connected with certain days which we know to have been in existence among the Arabs, Egyptians, Babylonians and Persians,[1] as well as many other peoples. For various reasons it was regarded as unlucky to do certain things on certain days; and there can be no doubt that originally it was not because it was "labour" that such things as the following were prohibited on the Sabbath: getting one's hair cut; having a bath,[2] going into a tannery or into a court of law (these were forbidden even a short time before the beginning of the Sabbath, lest they should still be proceeding after the Sabbath had actually begun; the modification which follows, see I. 2, was a concession when it was found useless to insist upon the strict letter of the law); catching game, birds, or fish (I. 6). The following sub-

[1] As to one of the reasons why some days were regarded as unlucky, and that certain things should not be done on those days, see Frazer, *The Scapegoat*, pp. 339–345; *Balder the Beautiful*, ii. 29.

[2] Cp. the belief, prevalent in various parts of Europe at the present day, that "the spirits of the water exact a human life on Midsummer Day" (*Balder the Beautiful*, ii. 29).

jects are also connected with folk-lore (see the notes which deal with them): carrying a needle (I. 3); making a hole in an egg-shell (II. 4); extinguishing a lamp because of an evil spirit (II. 5); leading a camel with its feet tied (to prevent it from running away), or leading several camels together lest the halters should become entangled (V. 3); taking out a donkey with a bell, or with fetters on its feet (V. 3); a woman going out with ribbons, or "frontlets," or with a hair-net, or a necklet, or with a nose-ring, or with a ring without a signet, or with an eyeless needle (VI. 1); a man with nailed sandals, or *Tephillin*, or an amulet (VI. 2); a woman with a spiral pin, or a perfumed charm, or a perfume-bottle (VI. 3); going out with a false tooth, or one with a golden stopping (VI. 5); a coin on a corn (VI. 6); going out with a locust's egg, or a fox-tooth, or a nail from the gallows (VI. 10); writing two letters (VII. 2); carrying cord (VIII. 2); biting one's nails, and pulling out one's hair (X. 6); taking things for medicinal purposes (XIV. 3); tying knots (XV. 1, 2); mourning customs (XXIII. 4, 5). And probably these do not exhaust the subject. It will, thus, be seen that our tractate offers much that is of importance and interest in the domain of folk-lore.

4. Literary Character and Style

On reading *Shabbath* the impression is sometimes forced upon one that the tractate is either not in the form in which it was intended to be finally, or else that after it had received what was intended to be its final form it was added to in an unskilful manner. Probably the latter supposition is in accordance with the facts of the case. For instance, the passage IX. 1–4, which discusses several Bible texts, is interpolated between VIII. 7 and IX. 5, but has no connexion with the carrying of small things on the Sabbath, which is the subject dealt with in the section VIII. 3–X. 1. In some other cases it is difficult to follow the connexion between the verses in a section which is evidently intended to

deal with the same subject; there may be a point of attachment, indeed there probably is, but it is obscure. Again, we have instances of a certain mixing-up of topics in the same section, *e.g.* in III. and IV., which suggests unskilful interpolation.

Not infrequently we find unedifying subjects touched upon in rather a bold way; this is apt to cause offence. But we must remember that the Mishnah was written in an age which was less delicate and more outspoken on certain topics than our own; there was not the remotest thought of hurting anyone's susceptibilities.

In this tractate we miss the attractive and instructive parables which so frequently occur in Midrashic writings; but this is to be expected, for it does not belong to the *Haggadic*, but to the *Halakic* class of literature;[1] it is concerned with legal matters, and is therefore full of legal phraseology, *e.g.* the technical legal term for what is permitted is מֻתָּר (*muttār*), for what is forbidden אָסוּר (*'asūr*), for guilty חַיָּב (*chayyāb*), for guiltless פָּטוּר (*pātūr*).

In common with the rest of the Mishnah *Shabbath* abounds in loan-words, mostly from the Greek, a few from the Latin; these are all indicated in the notes.

The Hebrew in which the tractate is written differs considerably from that of the Old Testament; the most striking syntactical characteristic is the constant use of the participle for the finite verb, due to the influence of Aramaic. The sentences are short and very pregnant, hence the constant need of supplying words in translating it. Moreover, as it is written not for the people in general, but for the learned, who are familiar

[1] "The term *Halakah* = 'rule,' 'binding law,' and is applied to the legal element in the oral law and the Rabbinical discussions and decisions dependent on it, especially as embodied in the Mishnah, the Talmuds, and the compendiums of Rabbinic law based thereon. . . . The term *Haggadah* = 'narration,' 'telling,' and means primarily the recitation or teaching of Scripture; in a narrower sense it denotes the exegetic amplification of a Biblical passage and the amplification of a new thought based thereon. The term soon became used in a general sense to embrace the whole mass of non-Halakic interpretation generally" (*R.W. S.*,[2] p. 78).

with the Law, written and oral, the knowledge of many things is taken for granted; the result is that even in a translation the tractate is difficult, and often impossible, to understand without notes.

From the archæological point of view the tractate is rich with abundant material which is to be found on every page; its value and interest in this is great, as will be seen from the notes.

5. The Bearing of the Tractate on New Testament Teaching

As our tractate is concerned with one particular subject, it is, speaking generally, only in respect of this one subject that it has any bearing on New Testament teaching. This applies to each of the tractates of the Mishnah respectively, with one exception, for each deals, in the main, with some one particular subject. The exception is *Pirke Aboth* (No. 1 in this Series), for in this collection of Sayings a large variety of topics are touched upon which constantly illustrate different things written about in the New Testament. This applies also to the Midrashic writings, which offer abundant illustrations of New Testament teaching. It follows, therefore, that the bearing of our tractate on New Testament teaching is restricted; but within a limited area there are some points which are both interesting and instructive. The clearest way by which to illustrate this bearing will be to enumerate the New Testament passages in which the Sabbath is spoken of and to compare them with certain passages from the tractate. As is to be expected, it is with the Gospels that we shall be chiefly concerned.

Matt. xii. 1–8 (cp. Mark ii. 23 28, Luke vi. 1–5): Here we have the episode of the disciples plucking ears of corn on the Sabbath, and, according to Luke vi. 1, "rubbing them in their hands."

If the plucking of the ears of corn was really unlawful on the Sabbath it might conceivably come under the prohibition in *Shabb.* XVIII. 2, that "one may not carry away bundles of straw," etc., unless it was intended

to feed cattle therewith; but in the *Gemara* (*Shabb.* 128*a*, *b*) it is said: "One may pluck with the hand and eat [on the Sabbath], but one may not pluck with an implement; and one may rub and eat [on the Sabbath], but one may not rub with an implement; [these] are the words of Rabbi Judah, but [other]wise men say that one may rub with one's finger-tips and eat, but one may not rub a quantity with the hand [and eat]." Clearly there was a difference of opinion here. On the other hand, it is one of the primary acts of labour forbidden on the Sabbath that one should grind and winnow (see *Shabb.* VII. 2), and rubbing ears of corn with the hand might fairly come under either, or both, of these. Christ, however, does not deny that it is breaking the Sabbath, but He offers a precedent in justification of it; the reference is to Num. xxviii. 9, 10 (cp. Lev. xxiv. 8), where it is laid down that various offerings are to be brought on the Sabbath; but this was an act of labour, and therefore, strictly speaking, a profaning of the Sabbath. In *Shabb.* XV. 3 the Sabbath offerings are allowed as a matter of course. In the words of Christ, "If ye had known what this meaneth . . . ye would not have condemned the guiltless," we have in the use of "the guiltless" (τοὺς ἀναιτίους) the equivalent, as we have seen, of the technical term פָּטוּר (*pātūr*), "guiltless," lit. "free."

Matt. xii. 9–13 (cp. Mark iii. 1–6, Luke vi. 6–11 and other cases of healing on the Sabbath in Mark i. 29, Luke iv. 31–37, xiv. 1–6, John v. 1–18, ix. 14–16): The words, "Is it lawful to heal on the sabbath day? that they might accuse him," lead us to suppose that the law on the subject was stricter, and more inhuman, in Christ's time than in somewhat later days, for in *Shabb.* XXII. 6 various permitted cases of healing on the Sabbath are enumerated; but as these had been handed down, and as nothing of a contrary nature occurs in the tractate, we may perhaps conjecture that we have in the passage before us an instance of the harsher and narrower teaching of the Shammaites among the Pharisees who were trying to press their views (see

further on this *R.W.S.*[2] pp. 125 ff.). In this passage occur the words: "What man shall there be of you, that shall have one sheep, and if this fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?" The reference to the Law (Deut. xx. 4) sometimes given in connexion with this is not to the point, because that passage does not refer to what may or may not be done on the Sabbath. But the various laws in our tractate which show consideration for animals justify us in believing that Christ was dealing with His adversaries on their own ground. In the *Gemara* (*Shabb.* 128*b*) Abba Arika, who was born in the latter part of the second century A.D., is quoted thus: "For an ox that has fallen into a ditch [on the Sabbath day] one may bring a pillow or a cushion and lay [it] under it, and if it gets up [of its own accord] it gets up"; with this cp. Luke xiv. 5, where the pointed words are added: "And they could not answer again to these things." In this connexion we may refer to Luke xiii. 10–17, another instance of healing on the Sabbath to which objection is taken. Christ answers: "Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the manger and lead him away to watering?" This is illustrated by *Shabb.* V. 1, 2, which deals with the laws permitting the leading out of camels, asses, etc. for watering and exercise. In another passage (John v. 1–18; cp. ix. 14–16) which tells of Christ healing on the Sabbath, the Jews say to the man who is cured: "It is the sabbath, and it is not lawful for thee to take up thy bed"; this is illustrated by *Shabb.* VII. 2, where the carrying of anything from one place to another is reckoned among the thirty-nine primary acts of labour which are forbidden on the Sabbath; cp. also the prohibitions against carrying things in VII. 3–VIII. 7, IX. 5–7, X. 2–5, and XXI. 1 3.

John vii. 22, 23: "For this cause hath Moses given you circumcision . . . and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken, are ye wroth with me, because I made a man every whit whole on

the sabbath?" This is illustrated by *Shabb.* XVIII. 3, "One may do everything that is needful for circumcision on the Sabbath"; XIX. 1, 2, "Circumcision, if it cannot be performed on the evening before the Sabbath, abrogates the Sabbath [laws]. One may do everything that is needful for circumcision on the Sabbath"; see the whole of Chap. XIX.

Mark xv. 42–47: In this passage we have an account of the taking down of the body of Christ from the cross and of the acts of Joseph of Arimathæa; this was on the evening before the Sabbath. The narrative is continued in xvi. 1 ff., where it is said that "when the sabbath was past, Mary Magdalene . . . bought spices, that they might come and anoint him" (cp. John xix. 31–42). Again, in Luke xxiii. 54–56 we read: "And it was the day of the Preparation, and the sabbath began to dawn. And the women . . . returned, and prepared spices and ointments. And on the sabbath they rested according to the commandment." In these passages a pointed avoidance of doing anything for the body of Christ on the Sabbath seems to be implied. Yet in *Shabb.* xxiii. 5 it is definitely stated that "one may do everything that is necessary for the dead [on the Sabbath]; one may anoint him and wash him. . . ." But in *Shabb.* X. 5 the law on this subject is much stricter, although even here a difference of opinion (that of Rabbi Simeon, middle of the second century A.D.) is registered. The conclusion is that this law became modified in course of time, and that *Shabb.* X. 5 records the earlier phase. The point emphasises the trustworthiness of the Gospel narratives.

A few subsidiary matters are the following:

In Matt. xxiv. 20 occur the words: "And pray that your flight be not in the winter, neither on a sabbath." The reason of the mention of the Sabbath here is that the flight on that day would involve a longer journey than the Sabbath law permitted; so that added to the terror of the times would be the knowledge of breaking the Sabbath law. This law is dealt with in detail in our tractate (XXIII. 3); it only permitted "a journey"

of 2000 cubits; this constituted "a sabbath day's journey," see Acts i. 12; it was about 1000 yards, but there were means of considerably extending this, see p. xiv above.

The words in Luke xiv. 1 about "eating bread on the sabbath" are illustrated by *Shabb.* IV. 1, 2, XXIII. 1, 2, from which we are able to gather what an important place this occupied. The Sabbath being a day of joy was also one of feasting. The phrase "eating bread" is, of course, not to be taken in a literal sense; the Hebrew equivalent for "bread" is used not only for this, but for food in general, and can include everything that comes under this term.

When in Matt. xxiii. 4 Christ speaks of the scribes and Pharisees as those who "bind heavy burdens and grievous to be borne, and lay them on men's shoulders," we may turn to the first nine chapters of *Shabbath* as an illustration, and we shall find that what is there said fully bears out His words. But there is reason to believe that there were constant protests against this prostitution of the Sabbath; the very fact that our tractate so often records differences of opinion regarding the rigour of the laws suggests this. One of the most striking sayings on the subject is that of Rabbi Simeon ben Menasiah, who lived during the middle of the second century A.D., preserved in the Midrash *Mekilta* (*Parashah ki thissa*) in a comment on Exod. xxxi. 14: היא מסורה בידכם ולא אתם מסורים ביד ("It [*i.e.* the Sabbath] hath been delivered into your power [lit. 'hand'], but ye have not been delivered into its power [lit. 'hand']"; with this we may compare Christ's words in Mark ii. 27: "The sabbath was made for man, and not man for the sabbath."

In *Shabb.* I. 1 and elsewhere the technical term חַיָּב ("guilty") occurs, for which we have the exact equivalent (ἔνοχος) in Matt. v. 21, 22, James ii. 10, etc.

In *Shabb.* I. 3 the technical term בֶּאֱמֶת ("in truth") is used; this denotes that the matter in reference to which it is used is a legal precept and is true without possibility of doubt. With this we may compare the

oft-recurring expression, "Verily, I say unto you" (*ἀμὴν λέγω ὑμῖν* or *ἀληθῶς λέγω ὑμῖν*).

In *Shabb.* II. 4 and elsewhere we have another technical term, מֻתָּר, "that which is permissible" or "lawful"; in the New Testament *ἔξεστι* corresponds to this; see, *e.g.*, Matt. xii. 2, 10, 12, etc.

The term "eve of the Sabbath" (עֶרֶב שַׁבָּת) occurs in *Shabb.* II. 7; with this cp. Mark xv. 42, Luke xxiii. 54, John xix. 31.

The wearing of the *Tephillîn* is referred to in *Shabb.* VI. 2; cp. Matt. xxiii. 5, "they make broad their phylacteries" (= *Tephillîn*).

The *sela* mentioned in VI. 6 is the same as the shekel, or Tyrian stater, referred to in Matt. xvii. 27, xxvi. 15.

With the "forty less one" in *Shabb.* VII. 2 cp. 2 Cor. xi. 24; and with the "Sabbath rest," שבות, in X. 6 cp. *σαββατισμός* in Heb. iv. 9. In *Shabb.* XIII. 3 the "rending of garments" is spoken of; with this cp. Matt. xxvi. 65. The reading of the Scriptures is implicitly referred to in *Shabb.* XVI. 1; cp. with this Luke iv. 16, 17, Acts xiii. 15, 27, xv. 21. In *Shabb.* XIX. 1 the technical term מִשּׁוּחַ is mentioned; this is the same as the word *ἐπισπάω* used in 1 Cor. vii. 18. "Wine and oil" for healing purposes occurs in *Shabb.* XIX. 2; cp. Luke x. 34. And, finally, in *Shabb.* XXIII. 4, 5 the flutes for mourning purposes are referred to; with this cp. Mark v. 38, Luke vii. 32.

These do not exhaust the illustrative matter in our tractate, but they will be sufficient to show that it is of real value for New Testament study.

6. Synopsis of the Contents of the Tractate

The law concerning the carrying of burdens, I. 1.
Some miscellaneous prohibitions, I. 2–3.
Disagreements and agreements between Shammaites and Hillelites, I. 4–9.
Decisions uttered by Rabban Simeon ben Gamaliel, Rabbi Eliezer, and Rabbi Judah, I. 10–11.
The laws concerning Sabbath lights, II. 1–3.

The laws concerning the Sabbath lamp, II. 4–7.
Vessels in which it is permitted, and vessels in which it is prohibited, to keep solid or liquid food warm for the Sabbath, III. 1–5.
Further laws concerning the Sabbath lamp, III. 6.
How dishes may, and how they may not, be kept warm for the Sabbath, IV. 1–2.
Permitted and forbidden burdens on domestic animals on the Sabbath, V. 1–4.
Permitted and forbidden burdens borne by women, men, cripples and children, VI. 1–10.
A great general rule in reference to the Sabbath, VII. 1.
The thirty-nine primary acts of labour, VII. 2.
The carrying of the smallest burdens on the Sabbath involves guilt, VII. 3–VIII. 7.
An interpolation: the consideration of seven Bible texts, Isa. xxx. 22, Prov. xxx. 19, Isa. lxi. 11, Exod. xix. 15, Gen. xxxiv. 25, Isa. i. 18, Ps. cix. 18, IX. 1–4.
Continuation of VII. 3–VIII. 7, IX. 5–X. 1.
Further laws concerning the carrying of burdens on the Sabbath, X. 2–5.
Infringements of the Sabbath rest, X. 6.
Permitted and forbidden acts of throwing things on the Sabbath, XI. 1–6.
A commentary on the thirty-nine primary acts of labour, XII. 1–XV. 3.
Laws concerning the saving of things during a conflagration on the Sabbath, XVI. 1–4.
Permitted acts of labour in quenching a fire on the Sabbath, XVI. 5–7.
Under what circumstances it is permitted or forbidden to an Israelite to take advantage of a Gentile's labour on the Sabbath, XVI. 8.
Permitted and forbidden acts of labour in the home on the Sabbath, XVII. 1–XVIII. *2a*.
Permitted acts of labour on the Sabbath in regard to poultry, cattle and children, XVIII. *2b*.
Permitted and forbidden acts of labour at a birth on the Sabbath, XVIII. 3.

Permitted and forbidden acts of labour in regard to circumcision on the Sabbath, XIX. 1–6.
Permitted and forbidden acts of labour in household affairs on the Sabbath, XX. 1–5.
Permitted acts of labour on the Sabbath in regard to the carrying of things in which or on which something is already resting, XXI. 1–3.
Permitted and forbidden acts of labour on the Sabbath in regard to liquids and food, XXII. 1–4*a*.
Permitted and forbidden acts of labour in regard to bathing on the Sabbath, XXII. 4*b*–5.
Permitted and forbidden medicinal acts of labour on the Sabbath, XXII. 6.
Permitted and forbidden forms of borrowing on the Sabbath, XXIII. 1.
What is permitted in regard to the casting of lots for food on the Sabbath, XXIII. 2.
What is permitted and what is forbidden in regard to the hiring of labourers on the Sabbath, XXIII. 3*a*.
The Sabbath boundary, XXIII. 3*b*–4*a*.
Permitted and forbidden acts of labour on the Sabbath in regard to the dead, XXIII. 4*b*–5.
Laws for a traveller on the Sabbath, XXIV. 1.
Laws for the feeding and fattening of animals on the Sabbath, XXIV. 2–4.
Laws regarding vows, and measuring on the Sabbath, XXIV. 5.

7. Literature (Selected)

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This commentary was written before Nowack's *Schabbath* was published.

The Hebrew text used is that of Strack. The great majority of the variations in the text are unimportant and do not affect the sense of the passage; where, however, the variation is important, attention is drawn to it in the notes. The translation has often to take the form of a paraphrase, for the pregnant sentences of the Hebrew are almost untranslatable into English; and even so it will be found again and again that the text is difficult to understand without referring to the notes.

Words within [ ] are explanatory and do not represent anything in the Hebrew text.

TRACTATE SHABBATH

MISHNAH

CHAPTER I

1. [Regarding] the goings out [with a burden] on the Sabbath, there are two [kinds]—which are four—which affect him who is within [a place]; and there are two [kinds]—which are four—which affect him who is outside [a place]. How is this? [Supposing] a poor man stands without, and the master of a

1. *the goings out :* at the basis of what is here said lies Exod. xvi. 29, "See, for the Lord hath given you the Sabbath . . . abide ye every man in his place, let no man go out of his place on the seventh day."

[*with a burden*] : the context shows that this must be supplied here; Exod. xvi. 29 has always been understood by Rabbinical commentators as meaning not simply going out from a place on the Sabbath, which in itself would be harmless, but of *carrying* something when going out.

there are two kinds . . . within [*a place*] *. . . outside* [*a place*] : two kinds are found in the Torah, to which two others have been added by later teachers. There are thus four kinds which apply to a man who is *within* a place, and four kinds which apply to a man who is *outside* of a place. See further the notes on x. 2.

[*a place*] : the context shows that this must be supplied.

[*supposing*] *a poor man . . .* : the object of this passage is to place on record what actually constituted a profaning of the Sabbath so far as the carrying of things is concerned; guilt was only incurred when a man both carried a burden from one place and also put it down in another place, *i.e.* when the entire action was completed by one and the same person; if two people each did only a part, then neither was guilty.

house within, and the poor man stretches his hand within and puts [something] into the hand of the master of the house, or takes [something] from [his hand] and carries it out, [then] the poor man is guilty, and the master of the house is guiltless. [But supposing] the master of the house stretches his hand outside and puts [something] into the hand of the poor man, or takes [something] from [his hand] and brings it in, [then] the master of the house is guilty, and the poor man is guiltless. [Again, supposing] the poor man stretches his hand inside, and the master of the house takes [something] from [his hand], or lays [something] into [his hand], and [the poor man] carries it out, [then] both are guiltless. [Finally, supposing] the owner of the house stretches his hand outside, and the poor man takes [something] from [his hand], or puts [something] into [his hand], and [the master of the house] takes it within, then both are guiltless.

2. Let not a man sit down before a hair-dresser shortly before *Minchah* until he has prayed. [Likewise] let him not [shortly before *Minchah*] enter in: neither for a bath, nor into a tannery, nor to eat, nor

guilty : חַיָּב is equivalent to ἔνοχος (Matt. v. 21, 22, xxvi. 66, Mark iii. 29, James ii. 10).

guiltless : פָּטוּר "free," is equivalent to ἀναίτιος (Matt. xii. 5, 7).

2. *hair-dresser :* the calling was somewhat looked down upon; though usually done by men, women hair-dressers were not unknown; it was also permitted to Samaritans and Gentiles (Krauss, i. 196).

Minchah : this is the afternoon service; as it is offered daily the command here given is not restricted to the Sabbath; the context also shows that in this particular passage the writer has week-days in mind.

neither for a bath . . . : the point of these prohibitions is that any one of the things mentioned might, for one reason or another, be the cause of preventing a man from attending *Minchah*. Numbers of other things might, of course, have been mentioned; these are merely typical examples of things which might interfere with a religious duty if entered upon at a time too near to the hour of worship.

into a law-court; but if he has begun [to do any one of these things] he need not interrupt it. One interrupts [any one of them] in order to recite the *Shema'*, but one need not interrupt [them] for the *Tephillah*.

3. A tailor may not go out with his needle when it is getting dark lest he forget and go out [on the Sabbath when it is getting dark]; nor may a writer [go out] with his pen; nor may one search one's garments [for vermin];

tannery: בּוּרְסְקִי is a loan-word from the Greek *βυρσική* (cf. Acts ix. 43, x. 6, 32, *βυρσεύς*).

but if he has begun . . . : *i.e.* if one of the things mentioned has been begun some good time before the hour of *Minchah* there is no need to interrupt it even if it is time for service; for in this case there has been no intention to shirk a religious duty.

the Shema' : so called from the opening word "Hear"; it consists of Deut. vi. 4–9, xi. 13–21, Num. xv. 37–41; as containing the fundamental dogma of Judaism, *i.e.* the unity of God, its recital is the most sacred and important religious act.

Tephillah : i.e. the *Shemoneh 'Esreh*, or Eighteen Benedictions; this is called the *Tephillah* (= "prayer") because it is *the* prayer *par excellence* of the Jews (see *L.R.J.* pp. 164–180).

3. *A tailor . . .* : the tailor's trade was much respected among the Jews; it was customary for him to carry a needle in his upper garment as a mark of his calling. Tailoring as a trade is not mentioned in the O.T., since in ancient times all that was wanted in this respect was done at home. Needles were made of iron, but in earlier times of bone; the latter have been discovered during excavations in Palestine. The proverb, expressive of something very difficult, of an elephant passing through the eye of a needle, occurs more than once in the Talmud, e.g. *Baba Mezia* 38b; cp. Matt. xix. 24, Mark x. 25, Luke xviii. 25.

a writer : לְבְלָר is a loan-word from the Greek *λιβελλάριος* and is equivalent to the Sopher (סוֹפֵר), "scribe"; his chief duties were to make copies of the Law and to draw up "bills of divorce," though not restricted to these by any means.

pen : קוֹלְמוֹס is likewise a loan-word from the Greek *κάλαμος*

nor may one search . . . : because it was forbidden to kill anything on the Sabbath; it is said in the Gemara (*Shabbath* 12ab) : "One may not kill a louse on the Sabbath, [these are] the words of the house of Shammai, but the house of Hillel permits [it]."

nor may one read by lamp-light; but it is legally permissible for a *Chazzan* to watch children reading, [by lamp-light] though he may not read himself. In the same way, a man who has an issue may not eat [in company] with a woman who has an issue because of the danger of [committing] a transgression.

4. These [following matters] belong to the legal precepts which they uttered in the upper chamber of Chananiah, the son of Chiskiah, the son of Garon,—when they went up to visit him, they were counted, and [it was found that] the Shammaites were more

by lamp-light: because lighting the lamp would involve labour; cp. Exod. xxxv. 3, "Ye shall kindle no fire throughout your habitations upon the sabbath day"; in the *Book of Jubilees*, l. 12, 13, it is said: "And every man who doeth work thereon . . . and whoever lighteth a fire . . . or killeth anything . . . shall die."

it is legally permissible: or, according to the context, it is legally decided; in the Hebrew a technical term is used here, בֶּאֱמֶת, lit. "in truth"; it is said in the Palestinian Talmud, *Shabbath* x. 12c: "Wherever in the Mishnah באמת occurs, the sentence [which follows] is a *Halakah* [*i.e.* a legal precept] given by Moses on Sinai" (Strack).

Chazzan: the meaning of this word here is "schoolmaster," one who sees to the children (the root means "to see"); it was only in later days that the name came to be used technically of the Reader in the synagogue (see *R.W.S.*, p. 342).

who has an issue: the reference is to Lev. xv.

4. *which they uttered:* "they" refers to the representative Shammaites and Hillelites mentioned at the end of the verse.

the upper chamber of Chananiah: in the *Gemara* (*Shabbath* 13a, 14b) this is explained; there was a question among the Rabbis as to whether the book of Ezekiel should be received into the Canon; the feeling was against its reception on account of such passages as xliv. 31, xlv. 20, which ran counter to the teaching in the Pentateuch. Thereupon Chananiah withdrew to his upper chamber in order to study Ezekiel and to show that it did not contradict the Pentateuch. Chananiah lived during the latter half of the first century A.D.

Shammaites . . . Hillelites: Shammai and Hillel were contemporaries; they lived shortly before the Christian era, and died probably within the first quarter of a century of this era.

numerous than the Hillelites,—eighteen matters did they determine on that day :—

5. The Shammaites say : One may not soak ink-materials or dyes or alkaline plants unless there is time for them to dissolve while it is yet day ; but the Hillelites permit [this].

6. The Shammaites say : One may not put bundles of [wet] flax in the oven unless there is time for them to steam ; nor [may one put] wool in a dyer's boiler unless there is time for it to receive the dye [while it is yet day] ; but the Hillelites permit [this]. The Shammaites say : One may not spread out nets for catching game or birds or fish unless there is time to catch them while it is yet day ; but the Hillelites permit [this].

7. The Shammaites say : One may not sell anything to a Gentile, nor help him to pack up, nor to load up [his beast], unless there is time [for him] to reach a near destination [while it is yet day] ; but the Hillelites permit [this].

8. The Shammaites say : One may not give hides to a tanner [to tan], nor clothes to a Gentile laundryman [to wash], unless there is time to attend [to the matter] while it is yet day. All these things do the Hillelites permit as long as the sun [shines].

Their respective disciples formed themselves into schools of thought, the chief point of difference being that the Shammaites held, generally speaking, stricter views, the Hillelites more lenient ones, regarding legal observances ; this was not, however, invariably the case. The controversies between the two " schools " lasted for about a century, and they were for the most part upon the *minutiæ* of the Law. Both " schools " were, nevertheless, agreed upon the necessity of keeping the letter of the Law (see further *R.W.S.*[2] pp. 128 ff.).

5. *while it is yet day :* i.e. before the Sabbath begins, in the evening.

6. *unless there is time . . . : i.e.* there must be a reasonable chance that they will begin to dry before the Sabbath begins.

7. *Gentile :* lit. a stranger.

8. *a tanner :* a Gentile tanner is meant ; for this word (עבדן) the *Gemara* uses בורסי = *βυρσεύς* ; cp. Acts ix. 43, x. 6, 32. Tanning was looked down upon as a trade, for which reason a tannery had to be at least fifty yards away from a city.

9. Rabban Simeon ben Gamaliel said : In my father's house they used to give white garments to a Gentile laundryman three days before the Sabbath. But both these and those are equally agreed that one may lay beams on an olive-press and circular stones on a wine-press [shortly before the Sabbath].

10. One may not roast flesh, or eggs, or onions, unless there is time for them to be roasted while it is yet day; and one may not put bread in the oven when it is getting dark, nor cake on coals unless there is time for its surface to become crusted [while it is yet day]; Rabbi Eliezer said, Unless [there is] time for it to become crusted underneath.

11. One may let down the Passover lamb into the oven while it is getting dark; and one may stir up the fire by [laying on] logs in the warming chamber, and in other places if there is time [while it is yet day] for the

9. *Simeon ben Gamaliel :* he lived during the middle of the second century, A.D. (see further *L.R.J.*, p. 79).

white garments : the reference is to the clean linen garments kept only for Sabbath wear. Galilee produced white linen of a special character which was greatly valued (see further, Krauss, i. 134 f.).

three days before the Sabbath : usually this was done one day before the Sabbath.

these and those : i.e. the Shammaites and Hillelites.

that one may lay beams . . . : labour of this kind, the permitting of which at the near approach of the Sabbath runs counter to the decisions mentioned in verses 5–7, was allowed because it would entail waste if the oil were not pressed out of the olives and the juice out of the grapes immediately after they have been gathered.

10. *Rabbi Eliezer :* see *L.R.J.* pp. 96, 213. He lived at the beginning of the second century A.D.

11. *the Passover lamb :* the permission here given is intended to apply to the case of Nisan 14 falling on a Sabbath.

let down into the oven : the ancient oven, made of baked clay, had the opening at the top.

the warming chamber : this was in the fore-court of the Temple; a fire was always kept burning in it for the benefit of the priests; see further the tractate *Tamid*, i. 1.

fire to make most [of the wood] burn; Rabbi Judah says, [In the case of] coal [it is sufficient] however little [burns].

CHAPTER II

1. Wherewith may one kindle [the Sabbath lights], and wherewith may one not kindle [them]? One may not kindle [them] with cedar twigs, nor with flax, nor with wool, nor with a wick made of bast, nor with a wick of the desert, nor with moss that floats on the face of the waters; nor with pitch, nor with wax, nor with oil from the *ricinus* tree, nor with oil that requires to be

Rabbi Judah : see *L.R.J.* pp. 94 ff.; he lived during the second half of the second century A.D.

1. *Wherewith :* i.e. with what material.

[*the Sabbath lights*] : although these words do not stand in the original it is evident from verse 2, where the Sabbath is mentioned, and 4 ff., that they are understood.

cedar twigs : לֶכֶשׁ ; according to Krauss (i. 545) this is the woolly substance which is formed on the branches of the cedar, and which was one of various materials utilised for making wicks. Six of these are mentioned here; the meaning of the words is a little uncertain.

flax : חוֹסֶן is flax in skeins (Krauss, i. 140).

wool : כְּלָךְ is a woolly substance found on a shell-fish in the Mediterranean; silk is woven into it, *kallāk* is thus the name of a manufactured article which was used as a wick (Krauss, i. 138, 536).

a wick of the desert : presumably this must have been a twig from some shrub that grew in the desert.

moss that floats . . . : this was apparently some substance which attached itself to the sides of ships which had been long in the water. Thus far prohibited kinds of wicks have been mentioned; now follow various kinds of oil the use of which was forbidden on the Sabbath.

oil from the ricinus tree : i.e. castor oil.

oil that requires to be burned : the reference is to the oil of the *terumah* (heave-offering, the contribution of the fruits of the field given to the priests; see Num. xviii. 12); this might

burned, nor with fat-tail, nor with fat. Nahum the Mede says, One may kindle [them] with boiled fat; but [other]wise men say, One may not kindle [them]either with boiled or unboiled fat.

2. One may not kindle [them] with oil that requires to be burned, on a feast-day. Rabbi Ishmael said, One may not kindle [them] with *'itran* because of the glory of the Sabbath; but [other]wise men [maintain] that it is permitted [to kindle] with all [kinds of] oils: with sesame-oil, with nut-oil, with raddish-oil, with fish-oil, with gourd-oil, with *'itran*, and with naphtha. Rabbi Tarphon says, One may only kindle [them] with olive-oil.

3. One may not kindle with anything that comes from a tree, with the exception of flax; and [on the other hand, although] everything that comes from a tree does

be used for ordinary purposes, but its use on the Sabbath was forbidden.

Nahum the Mede: he lived during the second half of the first century A.D.

boiled: i.e. melted.

The reason for the prohibitions mentioned in this verse is not clear; it may be that the various substances forbidden caused the light to flicker, which was thought unfitting for Sabbath lights; or it may be, as Beer suggests, that the prohibition was connected with superstitions regarding the plants from which the wicks were made or from which the oil was obtained.

2. *Rabbi Ishmael:* he lived towards the end of the first and beginning of the second century A.D.

'itran: a kind of resin; it had a disagreeable smell, hence the prohibition.

gourd-oil: i.e. made from Coloquintida or Bitter-apple (Jastrow).

Rabbi Tarphon: a contemporary and friend of R. Akiba; his home was in Lydda. Schürer gives reasons for identifying him with Trypho, who disputed with Justin Martyr (ii. 444).

3. *flax:* cp. Josh. ii. 6, פִּשְׁתֵּי הָעֵץ lit. "flax of the tree," R.V. "stalks of flax"; hence flax is here spoken of as coming from a tree.

and [on the other hand, although] . . . : in Num. xix. 14 f. it is said: "This is the law when a man dieth in a tent: everyone that cometh into the tent, and everyone that is in the tent, shall

not become unclean with the uncleanness of tents, flax is an exception. A wick [made out of a rag] of a garment, rolled together, which has not been singed, is unclean, says Rabbi Eliezer, and one may not kindle with it; Rabbi Akiba says it is clean, and one may kindle with it.

4. A man may not make a hole in an egg-shell and fill it with oil and place it over a [Sabbath] lamp so that the oil drips, even if [such a contrivance] were [made] of clay; but Rabbi Judah [regards this as] permissible; if [however] the potter has joined them together from the start, it is permitted, because [in that case] it forms a single vessel. A man may not fill a vessel with oil and set it by the side of a [Sabbath] lamp and lay one end of the wick into it so that it draws up the oil; but Rabbi Judah [regards this as] permissible.

5. He who extinguishes a [Sabbath] lamp because he is afraid of Gentiles, or of robbers, or of an evil spirit, or

be unclean seven days . . ." ; in the tractate *'Ohaloth* (" Tents ") it is taught that a tree (עֵץ) is looked upon as a " tent " when used as a place of shelter. Our passage then means that while nothing that is called עֵץ (tree), when serving as a shelter, or " tent," is made unclean by a dead body lying under it; flax, which has just been regarded as belonging to the עֵץ category, forms an exception.

Rabbi Akiba : see *L.R.J.* pp. 21, 66 ff.

4. *Rabbi Judah :* see note on i. 11.

permissible : מֻתָּר = ἔξεστι; cp. Matt. xii. 2, 10, 12.

a single vessel : i.e. the egg-shell and the clay. This and the following verses are concerned with the question of the Sabbath lamp.

from the start : i.e. when he first began to make it.

and set it by the side . . . : because in this case, again, it would not form a single vessel.

5. *extinguishes :* like kindling this was a breaking of the Sabbath excepting for special reasons.

of Gentiles : e.g. the Persians, whose religion forbad the kindling of any light on certain days excepting in the Temple (Sammter).

robbers : לִיסְטִים, a loan-word from the Greek λῃστής; cp. Matt. xxi. 13, etc.

because of one who is ill, that he may sleep, is guiltless; but if [he extinguishes it] for the sake of the lamp [itself], or for the sake of the oil, or for the sake of the wick, he is guilty. But Rabbi Jose says he is guiltless in each case, excepting in that of the wick, because [in this case] he is making a coal [by extinguishing it].

6. Because of three transgressions women die in the hour of child-birth: because they have not been careful regarding menstruation, and because of the *challah*, and because of the lighting of the [Sabbath] lamp.

7. It is incumbent upon every man to say three things in his house on the eve of the Sabbath when [it begins to get] dark: "Have ye tithed?" "Have ye observed the law of *'Erûb*?" "Kindle the [Sabbath] lamp." If it

evil spirit: it was a superstitious belief that some evil spirits were attracted by a light (Beer); it is, however, more probable that the idea was that a man could hide himself from an evil spirit in the dark.

for the sake of the lamp . . .: i.e. for reasons of economy.

Rabbi Jose: he lived in the middle of the second century A.D. (see *L.R.J.* p. 213).

he is making a coal: the smoking wick is regarded as being in the category of a coal, to kindle which is not allowed on the Sabbath.

6. *menstruation:* see Lev. xii., xv. 19 ff.

challah: this was the round cake made of the shewbread which belonged to the priests (see Num. xv. 18 ff., Neh. x. 38, Ezek. xliv. 30); the baking of it was the women's duty; the reference here is to the case of failing in this duty.

lighting of the . . .: this is one of the proudest duties of Jewish women, the neglect of which is regarded as very grievous.

7. *the eve of the Sabbath:* עֶרֶב שַׁבָּת, *i.e.* Friday, on which the preparation for the Sabbath was made; the phrase = Mark xv. 42, *. . . ἦν παρασκευὴ ὅ ἐστιν προσάββατον*; cp. Matt. xxvii. 62, Luke xxiii. 54, John xix. 14, 31, 42.

tithed: all Sabbath food was tithed.

'Erûb: this word means lit. "a mixing" or "amalgamation," and refers to a combination, which the Rabbis established, of legal obligation and its modification. "According to the traditional interpretation of Exod. xvi. 29 ('See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no

is doubtful whether darkness has supervened or not, [then] one may not tithe the *Waddai*, and one may not dip any vessels [in water], and one may not kindle the [Sabbath] lamp. But one may tithe the *Demai*, and one may observe the law of *'Erûb*, and one may prepare warm dishes.

CHAPTER III

1. On a stove which has been heated with straw or stubble [for fuel] one may place cooked food; [but if it

man go out of his place on the seventh day'), it is forbidden to remove on the Sabbath things from an enclosed space which is private property to an open space which is public property. Likewise it is prohibited to transport objects a distance of more than four cubits within an open space. The only space in which it is allowed to remove things freely is an enclosed space which is the property of an individual. But to modify the inconvenient consequences of the Law the *'Erûb* was introduced, which, so to speak, converted an open space into an enclosed one. If a space is not completely closed, the completion of the enclosure is, under certain circumstances, effected by a single rod or wire placed across the open parts, or by a pole placed at one of the sides of the open part. Such completion may be noticed in some ancient towns and villages in which there is a Jewish congregation, at the ends of streets leading out of the place; and it is known by the name of *'Erûb*" (*J.E.* v. 204[a]).

If it is doubtful . . .: in the *Gemara* (*Shabb.* 35[ab]) it is said that if only one star has appeared it is still day-time; if two, then it is twilight; if three, then it is night.

Waddai: lit. "well-known"; but the term is a technical one to denote the tithing of something about which there is no doubt that it need not be tithed.

one may not dip any vessels . . .: i.e. for cleansing them, which is accounted labour.

Demai: lit. "suspicion," something doubtful; here a technical term which is the opposite to *Waddai*.

prepare warm dishes: lit. warm food-stuffs.

1. *stove*: כִּירָה is a portable stove with room for two pots; the word comes from the root כרה, "to dig," and originally the "stove" consisted of a hole dug in the ground.

one may place . . .: i.e. shortly before the Sabbath.

has been heated] with peat or with wood one may not place [anything] on [to warm] until [the stove] has been raked out or [the fuel] covered with ashes. The Shammaites say, [One may set on] hot water, but not cooked food; but the Hillelites say, [One may set on] hot water and cooked food. The Shammaites say, One may take [it] off, but [one may] not set [it] on; but the Hillelites say, One may set [it] on.

2. [In the case of] an oven which has been heated with straw or stubble one may not place anything either inside of it or by its side. A small stove which has been heated with straw or stubble is reckoned as a stove (כִּירָה); [if it has been heated] with peat or wood it is reckoned as an oven (תַּנּוּר).

3. One may not place an egg by the side of a boiler in order that it may be roasted, nor may one break it in a cloth,—but Rabbi Jose permits this——; [nor] may one lay it in sand or in dust from the road in order that it may be roasted.

4. It happened [once] that [some] men of Tiberias

peat : גֶּפֶת is a pressed mass of olive peels.

one may not place . . . : the point is that the fire must not burn after the Sabbath has begun; straw and stubble soon burn out, but peat and wood burn longer; so, lest these should continue burning after the Sabbath has begun, the stove, if heated with either of the two latter, must either be raked out, or else the burning fuel must be smothered by covering it with ashes.

2. *oven :* תַּנּוּר is wide at the base and narrow at the top, and therefore retains the heat longer than the stove (כִּירָה), so that it might easily continue to cook the food after the Sabbath had begun, and this would be an infringement of the Law in Exod. xvi. 23.

a small stove : פּוּמָּה is square in shape, and is only large enough for one pot to be placed on it; it gives greater heat than a כִּירָה.

3. *boiler :* מִיחָם was a copper bottle in which water was heated over the fire.

cloth : סוּדָרִין is a loan-word from the Greek σουδάριον; cp. Luke xix. 20, John xi. 44, xx. 7, Acts xix. 12. The egg was broken in a cloth warmed in the sun.

sand . . . dust : both retained heat from the sun.

placed a pipe with cold water within a canal containing hot water. The wise men [thereupon] said to them: "If [ye do this] on the Sabbath it is reckoned as warm water which has been warmed on the Sabbath; [this is] forbidden for [the purposes of] washing and for drinking; and if [ye do it] on a Festival it is reckoned as hot water which has been warmed on a Festival; [this is] forbidden for [the purpose of] washing, [though] permitted for [the purpose of] drinking." One may drink from a *miliarium* out of which the coals have been removed, on the Sabbath; but one may not drink out of an *antiki* even if the coals have been removed [from it].

5. One may not put cold water into a boiler, which has been emptied, for the purpose of warming it; but one may put so much [water] into it, or into a cup, that

4. *placed a pipe . . .*: lit. "brought in," or "conducted"; the object was to warm the water in the pipe.

hot water: the hot springs of El-chamme are about half-an-hour south of Tiberias.

[*this is*] *forbidden*: because it is reckoned the same as though the cold water had been heated by a fire, and this was not permitted on the Sabbath.

miliarium: מוּלְיָר (one MS. reads מִילְיָר) is a loan-word from the Greek μιλιάριον; it was a copper vessel broad at the base and narrow at the top, used for heating water; it contained two compartments, one which served as a stove, the other for holding the water (see further, Krauss, i. 73).

the coals have been removed: lit. "scraped"; גרף has this special meaning.

antiki: according to Jastrow a loan-word from the Greek ἀγγοθήκη; it was also a vessel with two compartments, a lower one for the fire, the upper for water; it retained the heat longer than the *miliarium*.

5. *boiler*: מְיחָם; see under verse 3.

but one may . . .: the meaning seems to be that it is not permitted on the Sabbath to put cold water into a boiler in order to boil it after the boiler has had the coals taken out of the lower compartment; for this would mean relighting the fire, and that would involve labour; but one may pour in so much water as will become lukewarm from the heat which the boiler will retain for some time after the fire in the lower compartment has been

it becomes lukewarm. One may not put herbs into a pan or a pot which has been taken [from the fire] boiling; but one may put [them] on a dish or a plate. Rabbi Judah said: One may put [them] into any [vessel], provided there is no vinegar or fish-brine in it.

6. One may not place a vessel under a [Sabbath] lamp in order to catch the oil dripping from it; but if it has been placed [under the lamp] while [it is] yet day, this is permitted. But one may not use [this oil, on the Sabbath] because it was not intended for this purpose. One may remove a new [Sabbath] lamp [from one place to another on the Sabbath], but not an old one. Rabbi Simon said: One may remove all lamps [from one place to another on the Sabbath] excepting the lamp that burns on the Sabbath; one may place a vessel under a [Sabbath] lamp to catch the sparks [which may fall from it], but one may not place water in, because it extinguishes [the lamp].

put out; for this does not involve the labour of rekindling the fire.

pan: אַלְפָּס is a loan-word from the Greek λοπάς; it was made of baked clay (Krauss, ii. 292).

pot: קְדֵרָה was likewise an earthenware cooking-utensil.

which has been taken: i.e. on the eve of the Sabbath.

on a dish or a plate: i.e. upon which there is meat.

or fish-brine: presumably the prohibition is based on Lev. xi. 12.

6. *One may not place . . .:* i.e. after the Sabbath has begun.

because it was not . . .: i.e. it was not intended to drip from the lamp.

R. Simon: he lived during the middle of the second century A.D.; see further *L.R.J.* p. 79.

the lamp that burns on the Sabbath: i.e the special Sabbath lamp; the Sabbath meal might only be eaten where this lamp was burning.

because it extinguishes: see ii. 5.

CHAPTER IV

1. Wherein may one keep dishes warm [for the Sabbath], and wherein may one not keep dishes warm [for the Sabbath]? One may not keep dishes warm in peat, nor in dung, nor in salt, and not in chalk, and not in sand, be they damp or dry; nor in straw, nor in a pommace of grapes, nor in a compress of wool, nor in herbs, if they are damp, but one may keep dishes warm in them if they are dry. One may keep dishes warm in clothes, under fruit, under the feathers of doves, in fragments of flax, and in joiners' sawdust. Rabbi Judah said, It is forbidden [to keep dishes warm] in fine [materials], but permitted in coarse [ones].

2. One may keep dishes warm in hides, and one may move them from one place [to another]; [also] in wool trimmings, but [in this case] one may not remove them from one place [to another]. What is one to do [in the latter case]? One takes off the cover [of the dish] and [the wool trimmings] fall off. Rabbi Eleazar ben Azariah said, One leans the basket [in which the dish is placed] on its side, and takes the food [from the dish]; [for if] one took the dish out [of the basket] one might

1. *may one keep dishes warm :* this has come to be the technical meaning of טמן in this connexion, which means lit. " to hide "; cp. Exod. xvi. 23.

[*for the Sabbath*] : the dishes are, of course, warmed before the Sabbath begins.

2. *them :* i.e. the dish and the hide.

What is one to do ? : i.e. if one wants to remove it from one place to another.

fall off : i.e. the wool trimmings.

Rabbi Eliezer ben Azariah : he lived at the end of the first and early part of the second century A.D. (see *L.R.J.* p. 95).

the basket : קֻפָּה, possibly a loan-word from the Greek κύπη; but, as Beer suggests, it may be a Semitic word, the Arabic for " basket " being *kuffa*. The placing of the dish in a basket was one of the means whereby the food was kept warm.

not be able to replace it. The [other] wise men say, One may take out [the dish], and one may replace [it]. If one has not covered over [the dish] while it is yet day, one may not cover it over when it is getting dark; if one has covered it, and it has become uncovered [by chance], it is permitted to cover it [again]. One may fill a jug and place it under a mattress or under a cushion.

CHAPTER V

1. Wherewith may a domestic animal go out, and wherewith may it not go out [on the Sabbath]? The camel may go out with a bit, and the cow-camel with a nose-ring; and a Lycaonian [ass] with a halter; and a

. . . *to replace it:* because it would be an infringement of the Sabbath law.

a jug: קִיתוֹן, a loan-word from the Greek κώθων or κύαθος; originally an earthenware vessel; in later times it was of glass, but it is also mentioned as being made of silver, or even of gold, when used in the Temple (*Joma* iv. 5); see further Krauss, ii. 287, 290.

and place it . . .: as the *kithon* contained water or wine it is not easy to see the point of placing it under a mattress or a cushion; possibly it was to keep it cool.

1. *a domestic animal:* בְּהֵמָה is used here of domestic animals, but the word has a wider connotation, and is used also of wild beasts. In connexion with this chapter cp. Exod. xx. 10: "But the seventh day is a sabbath unto the Lord thy God; in it thou shalt not do any work, thou, nor thy son . . . nor thy cattle . . ." (= Deut. v. 14).

a bit: אַפְסָר is a loan-word from the Persian; it was a metal chain, and a leader was attached to it. Though used in reference to horses, mules, and donkeys, it is primarily to the camel that it belongs (Krauss, ii. 124).

a nose-ring: because the cow is more unruly than the bull.

a Lycaonian [ass]: there is a difficulty about the word rendered "Lycaonian"; the usual reading is לִיבדַקְ; one M.S. reads לִבדֶקְם; according to these the word should be rendered "Libyan"; but this would have no particular point, for Libya was not specially celebrated for its donkeys. According to Krauss (ii. 117 f.) we should read לוגניקום, "Lycaonian"; this breed of donkey was, on account of its strength, especially

horse with a chain [round its neck], and all [animals] which have chains [round their necks] may go out with the chain, and may be led with a chain, and one may sprinkle them and wash them in their place.

2. An ass may go out with a rug [on its back] if it has first been fastened to it; rams may go out if bound; sheep may go out with their tails bound either upwards or downwards, and covered [with something]; and goats [may go out] bound. Rabbi Jose said this is forbidden excepting in the case of sheep; Rabbi Judah said goats may go out bound if for the purpose of drying [their milk], but not for [the purpose of preserving their milk].

3. And wherewith may [a domestic animal] not go out? A camel may not go out with a pad, and not with tied [feet], and not with the [fore-]foot fastened [to the hinder-foot]. So in regard to all domestic animals.

sought after as a beast of burden; it had to be led by a halter because it was less docile than the ordinary donkey. Varro and Strabo both mention that the Phrygian and Lycaonian wild asses were in great request.

a halter : פְּרוּמְבְּיָא is a loan-word from the Greek *φορβεία*.

all [animals] : e.g. dogs.

sprinkle them : the chains, in case they came in contact with anything unclean, such as a dead body.

in their place : i.e. on the animal's neck.

2. *rug :* מַרְדַּעַת is a cushion consisting of patches (Jastrow); it was put on the ass for warmth; it is said in *Shabbath* 53[a]: "The ass is cold even in the height of summer" (lit. "at the time of Tammuz," this month corresponds to June–July).

first been fastened : i.e. before the beginning of the Sabbath.

Rabbi Jose : see *L.R.J.* p. 213.

3. *a pad :* מְטוֹטֶלֶת means in the first instance "a plumb-line," then a small cushion or pad made of different pieces of cloth. In the Jerusalem Talmud, *Shabbath* vii. 57, it is explained as being in the nature of an ornament (Krauss, ii. 513); in all probability it was a charm similar to that which the Arabs tied on to the tails of camels in order to avert the evil eye or to keep off evil spirits (see Wellhausen, *Reste Arabischen Heidentums*, p. 165).

with tied [feet] : this would be done ordinarily to prevent the animal running off.

One may not bind camels together and lead [them], but one may take several halters in one's hand, only one must not get [them] entangled.

4. An ass may not go out with a rug [on its back] if it has not first been fastened to it; nor with a bell, even if this be muffled; nor with a yoke upon its neck, nor with a fetter on its feet. Chickens may not go out with [their]

One may not bind . . . : this would be unseemly on the Sabbath, because it was the way they were led to market; even the appearance of such things should be avoided on the Sabbath.

entangled : this is probably in deference to the command given in Lev. xix. 19, " . . . neither shall there come upon thee a garment of two kinds of stuff mingled together "; and in Deut. xxii. 11 more precisely, " Thou shalt not wear a mingled stuff, wool and linen together." It might happen that the halters were made of different stuffs, hence the prohibition here. It is what is called the law of *Kil'ayim* that comes into consideration here; the word means " of two kinds," or heterogeneous; and the law is based upon the two Scriptural passages cited, and one or two others. The idea is that things which are essentially of a different nature should not be mixed up; this is dealt with in much detail in the Mishnic tractate *Kil'ayim*.

4. *bell :* it was the custom to hang a bell round the necks of animals; this was done for various reasons : the love of ornament among Orientals played its part in the custom; it also served to some extent in keeping flies and gnats away; but probably the main reason was superstition; the tinkling bell was believed to keep evil spirits at a distance. For a similar reason little brass buttons, as well as bells, were hung round the necks of asses, horses, and camels. In reality they were amulets (cp. Zech. xiv. 20). Such ornaments, but in greater variety, were worn by men, women, and children in the East for a like reason; *e.g.* the Arabs hung bells round the neck of one stricken with fever in order that the noise they made might drive away evil spirits (cp. Isa. iii. 19).

muffled : because of the Sabbath.

yoke : טוֹלָם, lit. " ladder "; it was a small ladder-shaped shield or the like fixed on to the neck or shoulders of an ass to prevent it from rubbing itself sore.

fetter : רְצוּעָה, a leathern thong which attached the feet of the animal together to prevent its running away.

bands on, nor with fetters on their feet. Rams may not go out with a "little wagon" under their fat-tail; and the ewes may not go out with "wool-compresses"; and the calf may not go out with a "little yoke"; and a cow [may] not [go out] with a hedgehog's skin, and not with a fetter between its horns. The cow of Rabbi Eleazar ben Azariah went out [on the Sabbath] with a fetter between its horns, which [other] wise men did not approve of.

bands: it was usual for these to be tied on to hens, etc. as their owner's mark, in order that they might be recognised.

a "little wagon" . . . fat-tail: in order to preserve from damage the valuable and heavy tail of this breed it was placed in a species of little cart which was attached to the animal. This "fat-tail" is referred to in Exod. xxix. 22., Lev. iii. 9, ix. 19.

"wool-compresses": חִנָּנָה is the Henna plant; oil was made from this, and a piece of wool was saturated with it and placed on the nose of the ewe to make it sneeze; or else a small particle of Henna wood was inserted in the nose of the ewe, which had the same effect. The object of this is given in the *Gemara* (*Shabbath* 54[b]): "There is a tree in the sea-towns and Chanun (Henna) is its name, and a small piece of this is taken and placed in the nostril [of the ewe], that it may sneeze and [thus] get rid of the worms in its head."

a "little yoke": there was a difference of opinion among the Rabbis as to whether this word was to be written גִּימוֹן (*gimôn*) or גִּימוֹל (*gimôl*); if the former it would be derived from the root גמם, "to couple" or "tie," and the word would then mean a little yoke put on the calf to break it in; much the same sense could be gained from the latter, which comes from the root גמל, "to train"; but other Rabbis interpreted this latter root in the sense in which it occurs in 1 Sam. i. 24, "to wean," and explained it as "a pointed pole tied to the neck of a calf to prevent it from sucking" (*Jastrow*). Some modern scholars take *gimôn* to be a loan-word from the Greek κημός, "a muzzle"; in this case, too, the object would have been to prevent the calf from sucking.

a hedgehog's skin: this was fixed round the cow's udder because it was believed that serpents might suck its milk while lying down.

Rabbi Eleazar . . .: or Eliezer, see *L.R.J.* p. 95.

CHAPTER VI

1. Wherewith may a woman go out [on the Sabbath], and wherewith may she not go out? A woman may not go out with ribbons of wool, and not with ribbons of linen, and not with a leathern thong round her head, for she may not bathe in these until she has loosed them, and not with a frontlet, and not with streamers unless they are attached, and not with a hair-net in a public place, and not with a "golden city," and not with a necklet, and not with nose-rings, and not with a ring that has no signet on it, and not with a needle that has no eye, but if she has gone out with it [before the beginning of the Sabbath] she need not bring a guilt-offering.

1. *ribbons of wool . . .*: these probably refer to ribbons worn in the hair.

she may not bathe . . .: this was not permitted on week-days until the ornaments in the hair had been loosed; on the Sabbath she was, presumably, not allowed to bathe at all, if the explanation of the words before us given in the *Gemara* (*Shabbath* 57[a]) is correct, for there it is said that a woman, having taken off these ribbons, might easily carry them a distance of four yards through a "public place"; this would be against the laws of the Sabbath.

frontlet: צִיצִית; this was a band worn round the forehead to which ribbons were attached which were tied under the chin.

attached: i.e. to the frontlet.

public place: רְשׁוּת הָרַבִּים; see note on ii. 7.

"golden city": i.e. a diadem in the shape of a city wall.

necklet: קַטְלָה a loan-word from the Greek κατέλλα.

a ring that has no signet: the signet contained the name of its owner; if it had no signet it was, as it were, without an owner, and therefore it was believed a demon might claim it.

that has no eye: lit. "not bored through"; folk-lore probably comes in here.

guilt-offering: see Lev. vii. 37 (P).

2. A man may not go out with sandals [that are] nailed, and not with a single [sandal] if [there be] not a

2. *sandals:* כַּנְדָּל is a loan-word from the Greek σάνδαλον.

nailed: the reason for this given in the *Gemara* (*Shabb.* 60ᵃ), that during the Syrian persecution many Jews had on one occasion hidden in a cave on the Sabbath, and hearing a noise, which they took to be the enemy surrounding them, they killed one another with iron nails in their sandals, is, of course, absurd; why it was forbidden may well have been because it was a heathen custom to wear nails as a prophylactic against malignant demons; the Jews had their own remedies. As there is a good deal of folk-lore in this and the previous verse it is likely enough that we have something of the same kind here.

not with a single [sandal]: this prohibition was due to the same cause as the preceding one. Writing on the subject, Frazer says: "Various peoples seem to be of opinion that it stands a man in good stead to go with one foot shod and one foot bare on certain momentous occasions. But why? The explanation must apparently be sought in the magical virtue attributed to knots; for down to recent times, we may take it, shoes have been universally tied to the feet by latchets. Now the magical action of a knot, as we have seen, is supposed to be to bind and restrain not merely the body but the soul, and this action is beneficial or harmful according as the thing which is bound or restrained is evil or good. It is a necessary corollary of this doctrine that to be without knots is to be free and untrammelled, which, by the way, may be the reason why the augur's staff at Rome had to be made from a piece of wood in which there was no knot (Livy, i. 18, 7); it would never do for a divining rod to be spell-bound. Hence we may suppose that the intention of going with one shoe on and one shoe off is both to restrain and to set at liberty, to bind and to unbind. But to bind and to unbind whom or what? Perhaps the notion is to rid the man himself of magical restraint, and to lay it on his foe, or at all events on his foe's magic; in short, to bind his enemy by a spell while he himself goes free. This is substantially the explanation which the acute and learned Gervius gives of Dido's costume. He says that she went with one shoe on and one shoe off in order that Æneas might be entangled and herself released. An analogous explanation would obviously apply to all the other cases we have considered, for in all of them the man who wears this peculiar costume is con-

wound in his [other] foot, and not with *Tephillin*, and not with an amulet if [it has] not [been issued] by an expert, and not with a breastplate, and not with a

fronted with hostile powers, whether human or supernatural, which it must be his object to lay under a ban" (*Taboo and the Perils of the Soul*, p. 313; see also the pages preceding this).

not with Tephillin : in its usual sense this word refers to the little square black boxes, made of the skins of "clean" animals, to which were fixed long leathern thongs whereby they were attached to the palm of the hand and the forehead. They were, and are, worn by men in the synagogue; each box contains Exod. xiii. 1–10, 11–16, Deut. vi. 4–9, xi. 13–21, written on parchment; they are worn in accordance with the traditional interpretation of Deut. vi. 8, "And thou shalt bind them [*i.e.* the words of God] for a sign upon thine hand, and they shall be for frontlets between thine eyes" (see further on the whole subject *R.W.S.* pp. 447 ff.). But, taking the whole of the context of this passage into consideration, it is scarcely likely that the word is used in this sense here. It is more likely that it has here the Aramaic sense of "ornament," and is equivalent to amulet (see next note).

amulet : קְמִיעַ is a parchment or metal amulet containing a written charm against evil spirits and the like, *e.g.* the word is used in the Midrash *Bemidbar Rabba*, § xii (in reference to Ps. xci. 1 ff.): "Wear this amulet (קְמִיעַ) that the evil eye may no more have power over thee." The root from which the word comes (קמע) means "to bind" and "to knot (straps)," so that this piece of parchment was evidently hung round the neck attached to a small knotted strap; the knot would be an additional safeguard (see note above on this verse). The prohibition was due to the cause already mentioned.

by an expert : מוּמְחֶה, the word is used of an "authorised" judge in *Sanhedrin* iii. 1; one who is authorised must be an expert, knowing what had to be written on the amulet, and how to write it. The most usual thing was the name of God, or some variation of the letters of His name, or else some Scriptural text; see the very interesting article on the whole subject of amulets by L. Blau in *J.E.* i. 546 ff.

not with a breastplate . . . : the prohibition to use or wear arms on the Sabbath was rigidly observed up to the beginning of the Maccabæan war (see 1 Macc. ii. 31–38); but it was found that this was taken advantage of by the enemy, and therefore relaxed

helmet, and not with greaves; but if he has gone out [with these before the beginning of the Sabbath] he need not bring a guilt-offering.

3. A woman may not go out with a needle that has an eye, and not with a ring that has a signet on it, and not with a spiral pin, and not with a perfumed charm, and not with a perfume-bottle; and if she has gone out [therewith] she must offer a guilt-offering. [Thus] the *dictum* of Rabbi Meir, but the wise men say she is free [from a guilt-offering] in the case of a spiral pin and a perfume bottle.

4. A man may not go out with a sword, and not with a bow, and not with a shield, and not with a lance, and not with a spear. And if he has gone out [therewith] he must bring a guilt-offering. Rabbi Eliezer said, They

(1 Macc. ii. 41). The words in the text are a reminiscence of the earlier practice.

helmet : קַסְדָּא, a loan-word from the Latin *cassis, cassidis.*

3. *with a needle . . . :* cp. verse 1; lit. "a pierced needle."

a ring that has . . . : in verse 1 the reference is to a ring without a signet, the prohibition being due to the idea that such a ring was, as it were, ownerless and might therefore be claimed by a demon. Here the prohibition is extended to rings generally, the reason being that a ring was, in the popular conception, equivalent to a knot (see on the whole subject Frazer, *op. cit.* pp. 313 ff.).

spiral pin : כּוֹכְלִיאָר, a loan-word from the Latin *cochlear ;* the pin or ornament (it is uncertain which) was of a snail-shaped or spiral kind.

perfumed charm : כּוֹכֶלֶת (some MSS. read כּוֹבֶלֶת, "chain") is a charm containing perfume.

perfume-bottle : פַּלְיָטוֹן, a loan-word from the Latin *foliatum*

she must offer : חַיֶּבֶת, lit. : "she is guilty of."

Rabbi Meir : he lived in the middle of the second century A.D. (see *L.R.J.* pp. 90, 106, 148).

4. *shield :* תָּרִיס is a loan-word from the Greek *θυρεός.*

he must bring . . . : cp. verse 2, he who goes out with arms comes under greater condemnation than if he had only gone out with defensive armour. An exception was, of course, made in time of war.

Rabbi Eliezer : see *L.J.R.* pp. 96, 213.

are [only] as ornaments to him; but the wise men say, They are only a reproach to him, as it is said: "And they shall beat their swords into plowshares, and their spears into pruning-hooks." A knee-band is [ritually] clean, one may go out therewith on the Sabbath; ankle-chains are [ritually] unclean, and one does not go out with them [on the Sabbath].

5. A woman may go out with locks of hair, whether of her own [hair] or of that of her neighbour, or of that of a domestic animal; and with a frontlet, and with streamers as long as they are attached, and with a hair-net, and with a stranger's lock [of hair] in the courtyard, and with wool in her ear, and with wool in her sandal, and with wool intended for her purification, with a pepper-corn, and with a grain of salt, and with every other substance which she puts into her mouth, provided that she does not put [it] in on the Sabbath; but if it falls out, she may not put [it] in again [on the Sabbath]. A false tooth and a golden tooth [worn on the Sabbath] Rabbi permits; but the wise men forbid [this].

And they shall beat . . .: Isa. ii. 4; the words are from a Messianic prophecy; if arms were only ornaments they would require to be done away with when the Messianic era dawned.

knee-band: as this was used for keeping the undergarment from slipping down, and not as an ornament, it was permitted on the Sabbath.

ankle-chains: these were women's ornaments, cp. Isa. iii. 16, worn on either ankles and joined together with another chain; the object, according to one ancient authority (see Krauss, i. 665), was to prevent women from taking long strides, which was not becoming.

5. *locks:* for tying up her hair.

pepper-corn: this was held in the mouth for purifying the breath.

grain of salt: used for a similar purpose as pepper-corns.

a false tooth: lit. a tooth set in. Not only were artificial teeth known among the Jews in these early centuries of our era, but also artificial eyes and limbs; for references, see Krauss, i. 695.

Rabbi: when used alone this title always refers to Judah ha-Nasi (second half of second century A.D.); see *L.R.J.* pp. 82 ff., 96 ff.

6. One may go out [on the Sabbath] with a *sela'* on a corn; girls may go with ribbons [on the Sabbath], even with threads in their ears; Arab women veiled, and Median women with head-kerchiefs; and [so, indeed, may everyone], only the wise men [when speaking of these things] speak of that which is customary.

7. She may wrap [her head-kerchief] over a stone or a nut or a coin, only she may not wrap it over [any of these] when the Sabbath [has begun].

8. A cripple may go out with his crutch; so says Rabbi Jose, [66a] but Rabbi Meir says [it is] not permissible. But if [the crutch] contains a receptacle for rags [it is susceptible to] uncleanness. The [leathern] pads of his crutches [are susceptible to] uncleanness through pressure [upon them]; but one may go out with them on the Sabbath, and one may enter into the *'Azarah* with them. A chair and the [leathern] pads [of

6. *sela' :* a silver coin = the shekel, the Tyrian stater (cp. Matt. xvii. 27, xxvi. 15).

on a corn : עֲיָנִיתָא means hardened skin on the sole of the foot. The belief was that this was caused by an evil spirit; the coin represented payment for release.

threads in their ears : instead of ear-rings; this may, however, refer not to threads, but to small pieces of wood placed in the piercing of the ear for the purpose of keeping this open, and thus ready for the ear-ring.

Arab women : i.e. who were Jewesses; and so of Median women.

7. *She may wrap . . . :* this head-dress was worn so as to leave two ends hanging down on either side of the head; these two ends were weighted with stones, etc. in order that they might hang down gracefully.

8. *Rabbi Jose :* see *L.R.J.* p. 213; in some MSS. this name and Rabbi Meir are interchanged.

a receptacle for rags : an unlikely contingency, but the idea finds expression because in the Mishna tractate *Kelim*, ii. 1, it is laid down that any piece of wood which is hollowed out for the purpose of keeping anything in it is liable to be unclean (Beer).

pressure : if a man has a sore or a boil, which might easily occur to one using crutches, it might burst and matter might flow out; anything which this touched would become unclean.

the 'Azarah : the large outer court of the Temple; cp. 2 Chron.

the chair] are [susceptible to] uncleanness through pressure [upon them], and one may not go out with them on the Sabbath, and one may not enter into the *'Azarah* with them. "Artificial limbs" are clean, but one may not go out with them [on the Sabbath].

9. Sons may go out with bands, and princes with bells [on the Sabbath], and [so, indeed, may everyone], only the wise men [when speaking of these things] speak of that which is customary.

10. One may go out with a locust's egg [on the Sabbath], and with a fox-tooth, and with a nail from

iv. 9, and see the tractate *Yoma*, iv. 3, vi. 2. It was a concession for a man to be allowed to enter here with crutches, for, as a rule, it was forbidden for anyone to enter there with a stick of any kind; it is said in the tractate *Berakôth*, ix. 5: "Let no man tread the Temple-mount with his stick, or with his sandals on . . ."

"*Artificial limbs*": the meaning of this difficult word (אֲנַקְטֵמִין) is uncertain; Jastrow explains it as "a loop or hook for stumped limbs." The reason for the prohibition would then be that it might be used for carrying something; this was forbidden on the Sabbath. Krauss (iii. 106) explains it as equivalent to ὄνος κατ' ὦμον, *i.e.* "a donkey on the shoulder"; a donkey's head was worn by mummers at carnivals and the like. But this explanation is unsatisfactory both because it is entirely inappropriate in this context, and because since one would not in any case be tempted to wear this on the Sabbath, the prohibition would be superfluous.

9. *with bands:* these were tied on to the shoes of their sons by fathers; it was regarded as a protection against evil spirits; see notes on verse 2.

bells: the tinkling of these was supposed to frighten away evil spirits.

10. *a locust's egg:* according to the *Gemara* (*Shabbath* 65[a]) this, if put in the ear, relieves ear-ache.

fox-tooth: according to the *Gemara* (*Shabbath* 67[ab]) the tooth of a living fox is good for sleepiness, if from a dead one it is good for sleeplessness. The original reason for wearing a fox's tooth was different, it was used for purposes of homœopathic magic or else as an amulet against evil spirits; for the former, see Frazer, *The Magic Art*, pp. 180 ff.; for the latter, see Wellhausen, *op. cit.*, p. 164, where evidence is given that the teeth of foxes and cats,

[the gallows of] one who has been hanged, because [these are] for healing [purposes]; [thus] the words of Rabbi Jose, [but] Rabbi Meir maintains that [they are] forbidden even on ordinary days, because [they are] Amorite customs.

CHAPTER VII

1. A great general rule has been pronounced in reference to the Sabbath: Whosoever forgets the fundamental principle of the Sabbath, and does various [kinds] of work on several Sabbaths is bound to offer but one guilt-offering; but he who knows the fundamental principle of the Sabbath, and does various [kinds] of work on several Sabbaths, is guilty for each and every

as well as the heads of hares, were used as amulets by the heathen Arabs.

a nail . . .: this is a case of counteracting evil by using something connected with one who was evil; the harm that an evil spirit might do is staved off by the presence of the nail, because the latter was connected, though remotely, with a criminal; the nail offers a primitive parallel to vaccination! It is well known what a large part relics of and from criminals played in time past as safeguards against demons; see, *e.g.*, Wellhausen, *op. cit.*, p. 164.

Amorite: a general term for the heathen; in the O.T. it is used for the pre-Israelite Semitic inhabitants of Canaan (cp. Gen. xv. 16, Amos ii. 9, 10).

1. *the fundamental principle*: the primary meaning of עִקָּר (*'ikkar*) is "root"; then it comes to mean that which is essential. The nearest approach to a creed in the Jewish Church was drawn up by Maimonides (see *L.R.J.* pp. 160, 288), and is known as the "Thirteen Principles (*'Ikkarim*) of Faith," *i.e.* the fundamentals of the Jewish faith.

but one guilt-offering: since all these Sabbath transgressions are traceable to the one act of forgetfulness, and are therefore not deliberate, they are reckoned as one offence, and therefore only one guilt-offering need be offered.

is guilty for each and every Sabbath: i.e. he must bring a guilt-offering for each Sabbath which he has desecrated.

Sabbath; and he who knows that it is the Sabbath, and does various [kinds] of work on several Sabbaths, is guilty in regard to each single act of labour; and he who does various [acts of] labour of the same kind of labour [on the Sabbath] is bound to offer but one guilt-offering.

2. Primary acts of labour are forty less one, [namely these]: he who ploughs, and he who sows, he who reaps, and he who binds up sheaves, he who threshes, and he who winnows, and sifts, and grinds, and scours, and kneads, and bakes, he who cuts wool, who bleaches it, and who hatchels it, and who dyes it, and who spins it, and who weaves it, and who makes two meshes, who weaves two threads, who cuts two threads, who ties a knot, and who unties [a knot], and who severs two stitches, and who tears for the purpose of sewing two stitches, he who hunts a deer, and who slaughters [it], and who strips it of its skin, and salts it, and tans it, and scrapes it, and cuts it up; he who inscribes two letters, and rubs [wood] for the purpose of inscribing two letters; he who builds, and he who pulls down, he who extinguishes [a light], and he who kindles [one]; and he who strikes with a hammer; and he who carries [something] from one place to another. These are the primary acts of labour—forty, less one.

he who does various [*acts of*] *labour . . .*: the meaning apparently is that if a particular piece of labour involves some further subsidiary acts of labour, the offence is only reckoned as one; *e.g.* gathering sticks would involve the further labour of carrying them home.

2. *Primary acts of labour:* lit. "Fathers of labours" (אָבוֹת מְלָאכוֹת), *i.e.* those which involve other, secondary, acts of labour. Though not directly stated, it is, of course, implied that these are forbidden on the Sabbath.

forty less one: for the expression cp. 2 Cor. xi. 24.

sifts: the reference is probably to picking out the bad fruit from the good.

who makes two meshes: see xiii. 1.

who ties a knot: see xv. 1, 2.

who tears . . .: this was often necessary in carpet-making.

inscribes two letters: in fitting boards together letters were marked on the two corresponding boards.

3. And yet another general rule has been pronounced [in reference to the Sabbath]: All that is proper to be stored up, and is usually stored up in quantities, if carried out on the Sabbath, necessitates a guilt-offering from him [who carries it out]; but all that is not proper to be stored up, and is not usually stored up in quantities, if carried out on the Sabbath, necessitates a guilt-offering only from him who stores it up.

4. He who carries out [as much] straw as will fill the mouth of a cow, [or as many] pea-stalks as will fill the mouth of a camel, [or as many] ears of grain as will fill the mouth of a lamb, [or as much] herb as will fill the mouth of a goat, [or as many] garlic leaves and onion leaves—as much as is equivalent to a dried fig—and dry, as will fill the mouth of a goat, [that man is guilty]; but they are not reckoned as actually equivalent because in substance they are not equal [76b]. He who carries out food [on the Sabbath] as much as is equivalent to a dried fig [is guilty]; they are reckoned as equivalent because their substance is equal, with the exception of their skins, and their kernels, and their stalks, and their fine and coarse pollard. Rabbi Judah says, with the exception of the husks of lentils which are both boiled together.

CHAPTER VIII

1. He who carries out [on the Sabbath as much] wine as [is required for] the mixing of a cup, [as much] milk as

3. *All that is proper . . .*: i.e. things that one would store up in the ordinary course, such as wood for lighting fires, and household requisites.

but all that is not proper . . .: i.e. the storing-up of such things is not of general value to people, but only to him who stores them up; therefore people in general may carry them out on the Sabbath without offence; but if the man for whom these things have a value carries them out on the Sabbath, it is an offence, and he must pay the penalty of a guilt-offering.

4. *they are not reckoned*: i.e. the leaves and the dried fig.

1. *wine . . .*: according to the *Gemara* (*Shabbath* 76[a] f.) the

[is required for] a sip, [as much] honey as [is required for] putting on a wound, [as much] oil as [is required for] smearing on a small limb, [as much] water as [is required for] rubbing on eye-salve, and [who carries out on the Sabbath] all other liquids [equivalent in quantity to] the fourth of a *lôg*, and everything that is poured away [equivalent in quantity to] the fourth of a *lôg* [is guilty]. Rabbi Simeon says: All of [the things mentioned] [equivalent in quantity to] the fourth of a *lôg*. All these measures are only mentioned in reference to those who store them up.

reference here is to the "cup of blessing" which is partaken of at *Kiddush*, the home service which inaugurates the Sabbath (see further on this *R.W.S.* pp. 374 ff., *L.R.J.* pp. 188 f.). This cup contained a quarter of a *lôg*, and was mixed in the proportion of one part of wine to three parts of water; the carrying out, therefore, of a sixteenth part of a *lôg* on the Sabbath constituted an offence; the *lôg* (cp. Lev. xiv. 10) was equal to less than half a pint.

honey: this was widely used as a healing medicine both for human beings and animals; it was applied to open wounds, and also employed for skin trouble (see further Krauss, i. 258, 712).

oil . . . small limb: the use of oil for wounds is well known (cp. Luke x. 34). The Rabbinical discussion as to the "small limb" is profuse; among other things it was said to refer to the small toe of a newly-born infant!

eye-salve: a loan-word from the Greek (κολλύριον); it was a powder made up of various ingredients, and before being applied it was made into a paste by mixing a few drops of water with it.

everything that is poured away: e.g. the dregs of a cup, dirty water, or anything of the kind; if such was equal to a fourth of a *lôg* in quantity it was an offence to pour it out on the Sabbath.

All of . . .: i.e. in the case of the substances mentioned the offence is incurred if the quantity is as much as is equivalent to the fourth of a *lôg*.

All these measures . . .: i.e. all that has been said refers only to people who neglect to do these various things before the Sabbath comes; if they delay doing them ("store them up") until the Sabbath and then attempt to do them, they incur guilt.

2. [Again,] he who carries out a [piece of] cord [on the Sabbath] sufficient to make a handle to a basket, [or] reed-grass sufficient to make a loop for a small sieve or a large sieve [is guilty]; Rabbi Judah says [as much cord as is] sufficient to measure a shoe for a small child, [as much] papyrus as [will permit] the writing upon it of a publican's receipt; and he who carries out a publican's receipt [on the Sabbath] is guilty. [78b] [Further, he is guilty who carries out on the Sabbath] as much used papyrus as is sufficient to wind round the mouth of a small oil-flask.

3. [Again, he is guilty who carries out on the Sabbath a piece of] skin sufficient to make an amulet; of parchment sufficient to write thereon the smallest section of the *Tephillin*, that is "Hear, O Israel"; ink, sufficient to write two letters; stibium sufficient to paint one eye;

2. *a handle :* lit. "an ear."

a publican's receipt : lit. "a publican's knot"; this was a small kind of "ticket" with two letters on it, and was given by the publican in return for the payment of custom.

used papyrus : פָּסוּל means lit. "a blemish"; *i.e.* papyrus which has either been written upon already, or on which the writing has been erased.

3. *skin :* see Krauss, iii. 135.

amulet : קָמִיעַ; see note on vi. 2.

parchment . . . Tephillin : see note on vi. 2. In the Munich Codex the marginal note occurs: דוכסוסטוס כדי לכתוב מזוזה ("Duksustos sufficient to write [thereon] a *Mezuzah*"). The word "duksustos" — according to Krauss, ii. 263, *δίσχιστος*, *i.e.* divided into two (pieces); the reference is to the skin, of which parchment was made, being separated; the outer skin, on which the hair grew, and the inner, finer and thinner, skin. But "duksustos" came to be used of parchment generally. The "Mezuzah" was the doorpost symbol containing the Shema, written on parchment; see further on this *R.W.S.* pp. 454 f.

stibium : כְּחוֹל is a powder used for colouring the eyelids, the *καλλιβλέφανον* of the Greeks; the darkening of the eyelid, and especially of the eyelashes to which it formed a setting, had the effect of making the eyes appear larger and more beautiful. It was, of course, a very small quantity that was needed; but the

pitch and sulphur sufficient [to permit] of a small hole being made therein; wax sufficient to place over the opening of a small hole;

4. Glue as much as [is required] to put on the top of the lime-twig; clay sufficient to make an opening in a gold-refiner's pot; Rabbi Judah said, Sufficient [clay] to make a foot [for a gold-refiner's tripod]; bran sufficient to place upon the opening of a gold-refiner's pot; lime sufficient to plaster a young girl; Rabbi Judah said, Sufficient to remove the front-hair; Rabbi Nehemiah said, Sufficient to remove side-curls;

5. Red soil [sufficient] to seal a sack, [these are] the words of Rabbi Akiba, but [other] wise men say, [as much as is required] for the sealing of a letter. Manure and fine sand sufficient to manure a cabbage-stalk. [these are] the words of Rabbi Akiba, but [other] wise men say, Sufficient to manure a leek plant. Coarse sand sufficient to put upon a plasterer's trowel; reed sufficient to make a pen; if it is [too] thick [for this], or if it is split, [then] as much as [will suffice] to fry a small egg mixed [with oil] in a dish;

6. Bone sufficient [as is required] to make a spoon, Rabbi Judah said, Sufficient to make the rim [of a lock];

carrying-out of even this was regarded as labour, and therefore an offence on the Sabbath.

pitch . . . small hole: these words occur again in verse 4 after "on the top of a lime-twig," where they are found in most editions of the Mishnah and of the Bab. Talmud (Strack).

4. *clay sufficient . . .*: the reference is to the small hole in the furnace, made of clay, into which was inserted the end of the bellows.

lime . . .: the reference is to the method of removing hairs where not wanted.

Rabbi Nehemiah: see *L.R.J.* p. 67.

5. *Red soil . . .*: equivalent to "sealing-wax"; the knot of a bag or a sack was sealed to prevent theft.

pen: קולמוס = *calamus.*

6. *spoon:* תַּרְוֹד is a spoon used for cooking and medicinal purposes as well as for a spoon used for eating. Spoons were made of baked clay and glass, besides bone.

glass sufficient wherewith to scrape the top of the whorl; a pebble [or] a stone [large] enough to throw at a bird, Rabbi Eliezer ben Jacob said, [Large] enough to throw at an animal;

7. A potsherd [large] enough to lay between one beam and another, [these are] the words of Rabbi Judah, [but] Rabbi Meir says, [Large] enough wherewith to take fire out, [and] Rabbi Jose says, [Large] enough to take the fourth part [of a *lôg*]. Rabbi Meir said: Although there is no proof [—text] regarding this, nevertheless [there is some] support for it [in the verse], "There shall not be found among the pieces thereof a sherd to take fire from the hearth"; to him Rabbi Jose retorted: "Or to take water out of the cistern."

CHAPTER IX

1. Rabbi Akiba said: Whence [is it shown] that the carrying of an idol defiles like a menstruous woman?

to scrape the top . . . the reference is probably to the scooping out of the top of the wooden whorl which held the thread; this could be done with the sharp edge of glass.

Rabbi Eliezer . . .: there were two celebrated teachers of this name; one lived in the second half of the first century A.D., the other in the middle of the second century (see *L.R.J.* pp. 95 f., 213); it is the latter who is, probably, referred to here.

. . . *at an animal*: i.e. therefore a larger stone.

7. *to lay between* . . .: this was done in order that air might penetrate in between the beams and thus dry them.

to take fire out: i.e. to take the glowing cinders from a fire in order to kindle another fire.

[*the fourth part*] . . .: for *lôg* see note on viii. 1.

regarding this: i.e. Rabbi Meir's opinion.

"*There shall not be found* . . .": Isa. xxx. 14.

"*Or to take water* . . .": i.e. the continuation of the verse.

1. Verses 1–4 of this chapter break the connexion between what has preceded and what follows in vv. 5 ff.; they probably owe their insertion here to the fact that they deal with three citations from Isaiah (in addition to some others) which, it was thought, came appropriately after the Isaiah quotation at the end of chapter viii.

[In the passage] where it is said, " Thou shalt cast them away as an unclean thing; thou shalt say to it, Get thee hence "; just as a menstruous woman defiles through being carried, so also an idol defiles through being carried.

2. When [is it shown] as regards a ship that it is clean? [In the passage] where it is said: " The way of the ship in the midst of the sea." [84b] Whence [is it shown] in regard to a garden-bed six handbreadths by six [in size] that one may sow five [kinds of] seed in the midst of it, [namely] four kinds on the four sides, and one in the centre? [In the passage] where it is said: " For as the earth bringeth forth her bud, and the garden causeth to spring forth," not seed, but, " her seeds."

Thou shalt cast . . .: Isa. xxx. 22, the reference being to graven images; " an unclean thing," דוה, is lit. " a menstruous thing."

2. " *The way of the ship . . .*": Prov. xxx. 19. The appropriateness of these words as a " proof-text " is not manifest at first sight; but the method of Rabbinical exegesis has to be taken into consideration, thus: the words " in the midst of the sea " (lit. " in the heart of the sea ") in the Biblical text are really superfluous so far as the sailing of the ship is concerned, for it stands to reason that a ship sails on the sea; but as, according to one of the main rules of Rabbinical exegesis, no letter (let alone a word) of Scripture is without meaning and significance, the words " in the midst of the sea," though superfluous as far as the sailing of the ship is concerned, must have been written for a particular purpose; and that particular purpose was to show that since the sea is " clean," that which goes " in the midst of the sea " must be " clean " also; therefore a ship is " clean." On the general subject of Rabbinical exegesis see *L.R.J.* pp. 212–234.

" *For as the earth . . .*": Isa. lxi. 11. This text is quoted as permitting a modification of the law given in Lev. xix. 19, " . . . thou shalt not sow thy field with two kinds of seeds . . ."; see also Deut. xxii. 11. A Mishnic tractate deals with the whole of this subject, known as *Kilaim, i.e.* " junction of two," whether of heterogeneous plants in the same field, or the breeding of animals together of diverse kinds, or even of mixing wool and linen in the same web; folk-lore lies at the bottom of it all.

not seed, but " her seeds ": for a similar example of Rabbinical exegesis see Gal. iii. 15 ff.

3. Whence [is it shown] that a woman who discharges seed on the third day is unclean? [In the passage] where it is said: "Be ready against the third day: come not near a woman." Whence [is it shown] that they may wash a child on the third day though it fall on the Sabbath? [In the passage] where it is said: "And it came to pass on the third day when they were sore." Whence [is it shown] that they may bind a ribbon of scarlet cloth on the head of the goat that is to be sent away [into the wilderness]? [In the passage] where it is said: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be like wool."

4. Whence [is it shown] that the anointing [of oneself] is equivalent to drinking on the Day of Atonement? Even if there is no proof regarding [this] matter, [there is at any rate] a reference to the subject [in

3. "*Be ready . . .*": Exod. xix. 15.

that they may wash a child . . .: as the quotation which follows shows, the reference is to a little child that has been circumcised; the wound caused by circumcision tends to be most painful on the third day, but the pain is somewhat assuaged by a bath; this is therefore permitted even though the third day after circumcision falls on the Sabbath.

"*And it came to pass . . .*": Gen. xxxiv. 25; the context shows that the reference is to the result of circumcision.

a ribbon: lit. "a tongue."

the goat . . .: see Lev. xvi. 7 ff.

"*Though your sins . . .*": Isa. i. 18. In the tractate *Yoma* vi. 8 a curious tradition is preserved of the way whereby it was known when the scape-goat had reached the wilderness; according to the testimony of Rabbi Ishmael, "a scarlet ribbon (lit. 'tongue') was hung up at the entrance to the *Hêkal* (*i.e.* the Holy Place in the Temple); as soon as the goat had reached the wilderness the ribbon became white"; Isa. i. 18 is then quoted.

4. *the anointing . . .*: i.e. that both are forbidden on the Day of Atonement; this is laid down in the tractate *Yoma* viii. 1: "On the Day of Atonement it is forbidden to eat and to drink, to wash and to anoint oneself . . ."

a reference: lit. "remembrance"; what is really meant is a "mnemonical allusion."

the passage] where it is said: "And it came like water into his inward parts, and like oil into his bones."

5. [He is guilty] who carries out [on the Sabbath] as much wood [as will suffice, when kindled,] to boil a small egg; spices as much as [will suffice] to season a small egg, reckoning together one spice with another; husks of nuts, husks of pomegranates, woad, [or] *puah*, sufficient to dye therewith a [piece of] cloth [as] small as a hair-net; urine, natron, and lixivium, Cimolian earth, and alkali, sufficient to cleanse therewith a [piece of] cloth [as]

"*And it came* . . .": Ps. cix. 18.

5. Here the subject of Sabbath desecration is taken up again from viii. 7.

a small egg: lit. "a light egg." The subject has already been referred to in viii. 5.

to season . . .: one of the ways whereby eggs were prepared was by frying them in a mixture of various spices; but the use of some spices for this purpose was forbidden; see the tractate *Terumoth* x. 12.

reckoning together . . .: i.e. whether one spice is used or several, the total amount if carried out on the Sabbath constitutes a descration of the Sabbath.

husks of nuts: the outer coating of fresh nuts was used for dyeing purposes.

husks of pomegranates: the Jews used the peel of the pomegranate, the Romans used the seeds, for dyeing.

woad: אסטיס = *Isatis tinctorum;* this plant was used for dyeing dark blue; see Krauss, i. 145, 551.

puah: פּוּאָה = *Rubia tinctorum*, a plant from which red dye was extracted; see Krauss, *ibid.*

a [piece of] cloth . . .: another reading is: "the small piece of cloth (belonging to) a hair-net."

natron: נֶתֶר, carbonate of soda; like lixivium used for cleaning purposes.

lixivium: בּוֹרִית, a plant from which some kind of salt was extracted (Krauss, i. 154).

Cimolian earth: a kind of clay used for cleaning clothes.

alkali: אֶשְׁלָג, used for making soap; see Krauss, i. 155.

a [piece of] cloth . . .: see note above.

small as a hair-net. Rabbi Judah says: as much as [will suffice] to cover over a blood-stain;

6. Odorous pepper, however small a quantity, resin, however small a quantity, all kinds of perfumes, and all kinds of metallic vessels, however small they may be; [portions] of soil from the altar, [pieces] of stone from the altar, torn ends [of parchment] from the [sacred] books, torn ends from their coverings, however small they may be, [for] these are preserved in order that they may be hidden away; Rabbi Judah says: [He is guilty] also who carries out anything connected with idolatrous worship, for it is said, "And there shall cleave nought of the devoted thing in thine hand."

7. He who carries out a [spice-pedlar's] basket, even though there be a variety of things in it, is not required to offer more than one sin-offering; garden seeds almost as much as a dried fig; Rabbi Judah ben Bethera says,

to cover over: for the purpose of washing out; the reference is to *Niddah*, i.e. Levitical uncleanness incurred by women (cp. Lev. xii., xv. 19 ff.).

6. *Odorous pepper:* פִּלְפֶּלֶת is not ordinary pepper, but a sweet-smelling kind held in the mouth to purify the breath.

resin: the Hebrew *'itran* was a kind of resin made from pitch, and used in place of oil; it gave off a disagreeable smell (Krauss, ii. 226).

metallic vessels: i.e. in which the perfumes would be preserved.

[portions] of soil from the altar . . .: the altar, the rolls of the Scriptures, and even their coverings, were holy things; so that even fragments of such things might not be carried on the Sabbath.

hidden away: from the root גנז (*ganaz*) is derived the word *Genizah*, applied to a small chamber, adjoining the ancient synagogues, in which were kept hidden away those rolls of the Scriptures which after continued use at the synagogue services showed signs of wear and tear.

"And there shall cleave . . .": Deut. xiii. 17 (18 in Hebr.).

7. *is not required to offer . . .:* lit. is not guilty but for one sin-offering.

Rabbi Judah ben Bethera: he lived towards the end of the third century A.D.

five; [90b] of cucumber seeds, two; of pumpkin seeds, two; of Egyptian bean seeds, two; a living locust, however small it may be, of dead ones as much as [is equivalent to] a dried fig; of birds of the vineyard [one], however small it may be, whether living or dead, for it is preserved for healing purposes. Rabbi Judah says: Moreover he [is guilty] who carries out a living, unclean locust, however small it may be, for they are kept for little children to play with.

CHAPTER X

1. He who stored up [anything before the Sabbath] for [the purpose of] sowing, or as a sample, or for healing [purposes], and carries it out on the Sabbath is guilty in regard to it, however little it may be; and [as to] others, [they] are only guilty in regard to it if it is [more than] the [permitted] quantity. If he returns and brings it in he is only guilty if it is [more than] the [permitted] quantity.

2. He who carries out eatables and places them upon the threshold is guiltless, whether he [himself] turns to

five: from the words which precede, "five" must refer to the seeds of a dried fig.

locust: used as food (cp. Matt. iii. 4).

birds of the vineyard: a species of locust, which received its name from the chirping sound it made. There were superstitious beliefs on the subject of its power to heal certain sicknesses; see Krauss, i. 266, 720.

unclean locust: of the nine kinds of locusts mentioned in the O.T., four are reckoned as clean in Lev. xi. 21 f.

1. *a sample:* דּוּגְמָה, a loan-word from the Greek, δεῖγμα.

[*permitted*] *quantity:* lit. "measure."

2. *threshold:* in regard to the laws concerning the carrying-out or carrying-in of things on the Sabbath, four "places" come into consideration according to the teaching of the Rabbis: (1) רְשׁוּת הָרַבִּים, "a public place"; (2) רְשׁוּת הַיָּחִיד, "a private place"; (3) כַּרְמְלִית, a place which is neither public nor private, a threshold is reckoned among these; (4) מָקוֹם פָּטוּר, "a free place" which is more than three handbreadths high or deep, but not more than four in area.

carry them out [altogether], or whether someone else carries them out, because he has not completed the labour at one and the same time. [Again,] if he places a basket full of fruits on the outer threshold, even though most of the fruits are outside, he is guiltless so long as he does not carry out the whole basket[-ful].

3. He who carries out [anything], whether [it be] in his right hand, or in his left hand, or in his bosom, or on his shoulder, is guilty; for so was the carrying of the sons of Ḳehath. [But he who carries out anything] on the back of his hand, with his foot, or with his mouth, or with his elbow, or with his ear, or with his hair, or with his money-bag carried upside down, [or] between his money-bag and his shirt, or in the fold of his shirt, or in his shoe, or in his sandal, is guiltless because he does not carry out in the usual way of carrying out.

4. [If a man] intended to carry out something in front of him which slipped round on to his back, [he is] guiltless; [but if he intended to carry it] on his back, and

guiltless : he is guiltless because a threshold stands between a private and a public place, *i.e.* a house and a street; it is, as it were, neutral ground, and not a " place " in the technical legal sense.

he has not completed . . . : see i. 1 and notes.

if he places a basket . . . : here again is a case of *uncompleted* labour which is not regarded as a breaking of the Sabbath.

3. *for so . . . :* i.e. on the shoulder; the reference is to Num. vii. 9 : " But unto the sons of Kohath he [Moses] gave none : because the service of the sanctuary belonged unto them; they bore it [the tabernacle] upon their shoulders." The reference is quite inappropriate, excepting for the word " shoulders."

money-bag : אַפּוּנְדָּא, a loan-word from the Latin *funda.*

upside down : lit. " its opening downwards."

money-bag 2° : another reading is " girdle."

4. [*he is*] *guiltless :* the fact that he intended to carry, whatever it was, safely, but that through inadvertence it got shifted to an unsafe place, relieves him of guilt. The argument seems incoherent, but the removal of the guilt must be regarded as a kind of compensation for the risk he had run of losing his property.

[*but if he intended . . .*] : in this case there would be no risk, as the man could keep an eye on his property; and carrying any-

it slipped in front, he is guilty. It has been legally decided [that] a woman who is girded with a girdle [and carries out something therein], whether [it be] in front of her or behind her, is guilty, because it is apt to get shifted. Rabbi Judah says: [this applies] also to letter-carriers.

5. He who carries out a loaf to a public place is guilty. [If] two carry it [together] they are guiltless. If one [man] is unable to carry it out [alone] and two [men] carry it out, [then] both are guilty. Rabbi Simeon [says they are] guiltless. [93b] He who carries out food less than the [permitted] quantity in a vessel is guiltless, also

thing in this way on the Sabbath was ordinary carrying which was not permitted.

It has been legally decided: בְּאֶמֶת; see note on i. 3.

a girdle: כִּיס is not the ordinary word for a girdle; it is probably a loan-word (?).

letter-carriers: פִּיטָקִין is probably derived from the Greek πιττάκιον (*pittacium*), "writing-tablet." The royal messengers (runners) carried their despatches in wooden tube-like receptacles which hung round the neck, and could easily be displaced in running. According to the *Gemara* (*Shabbath* 92b 93a) the letter-carriers placed their despatches in their girdle, just as women carried things in their girdles (Beer).

5. *loaf:* a כִּכָּר was a large loaf.

a public place: רשות הרבים; see note on verse 2.

[*If*] *two carry . . .*: because it is not one man who has done the whole act of labour; see note on i. 1.

If one [*man*] *. . .*: the supposition is theoretical, for no loaf would be so enormous as to make it impossible for one man to carry it! The fact is that this enactment, like many another, though in the nature of a subterfuge, was not put forth without reason. The object was to effect a compromise between two laws: the law of the Sabbath, and the law of mercy; the law of the Sabbath forbade the carrying of anything on the Sabbath because this constituted an act of labour; the law of mercy commanded that a man should have his food on the Sabbath. If a loaf was carried by one man, it was breaking the law of the Sabbath; if it was not carried at all, and people had to go without their food on the Sabbath, it was breaking the law of mercy. The *impasse* was got over by permitting two men to

in regard to the vessel, for the vessel is subordinate to [the food]. [He who carries out] a living man on a bier is guiltless, [so] also in regard to the bier, [for] it is subordinate to him. [He who carries out] a dead man on a bier is guilty; and he also is guilty [who carries out] anything belonging to a dead man as [large as] an olive, and anything as [large as] an olive from a dead animal, and anything as large as a lentil from a creeping animal. But Rabbi Simeon [regards such as] guiltless.

6. He who removes his finger-nails, whether one with another, or with his teeth, so too [he who pulls out] his hair, or the hair of his upper lip, and of his beard, so too [a woman] who plaits [her hair], so too one who paints [her eyebrows], so too she who colours [her cheeks] red, --[all these], Rabbi Eliezer [says], must bring a sin-

carry a loaf; by this means neither of the men was doing the full act of labour alone, and therefore it could not be said of either that he was breaking the Sabbath. But if, on the theoretical supposition, a loaf of bread was so large that one man could not carry it alone, and therefore got another man to help him, then this clearly involved an act of labour for *both*, and therefore both would be desecrating the Sabbath. It is thus only fair to remember that this "subterfuge" was in reality a mitigation of the Sabbath law for the purpose of fulfilling the requirements of the law of mercy. It is, in effect, an illustration of the prophet's words: "I will have mercy and not sacrifice" (Hos. vi. 6).

for the vessel is . . .: i.e. the food is the principal thing, the vessel merely subordinate.

. . . a living man . . .: again a theoretical supposition, for living men are not carried out on biers; a living man would himself be able to carry a bier; this case is, therefore, parallel to that of the two men carrying a loaf which one could carry.

Rabbi Simeon . . .: as the carrying away of any dead body, or anything belonging to it, was considered an act of goodness, Rabbi Simeon regards this as over-riding what was in itself a breaking of the Sabbath.

6. *she who colours red*: the root פקס is coined from the Greek φῦκος, "purple" (Beer).

Rabbi Eliezer: he lived in the former half of the second century A.D.; see *L.R.J.* pp. 96, 213.

offering; but [other] wise men forbid [these things] because of the Sabbath-rest. [95a] He who plucks [something] out of a [flower-] pot which has been bored through is guilty; but if it has not been bored through he is guiltless. Rabbi Simeon [says] he is guiltless in both cases.

CHAPTER XI

1. He who throws [anything] from a private place into a public place, or from a public place to a private place, is guilty [of breaking the Sabbath]; [he who throws anything] from [one] private place to [another] private place, there being a public place between [the two], is guilty according to Rabbi Akiba; but [other] wise men [declare that he is] guiltless.

2. Howso? [If] two balconies are [situated] opposite one another in a public place, he who [either] hands over or throws over [anything] from one to the other is guiltless. [If] the two [balconies] are side by side, he who hands over [anything] is guilty, but he who throws over [anything] is guiltless, for this [latter] was [the manner of] the work of the Levites; [for] there were two wagons

must bring a . . .: lit. "is guilty of a" sin-offering.

Sabbath-rest: שַׁבָּתוֹת = σαββατισμός (Heb. iv. 9).

1. *a private place*: see note on x. 2. The space from the ground to a height of ten cubits within a public or private place is reckoned as belonging to the place.

2. *balconies*: the readings in different MSS. vary, but the best reading is probably גּוּזְטְרָאוֹת, the plur. of a loan-word from the Greek ἐξωστήρ, something that leans outwards, and thus a "balcony"; this, as being part of a house, would be a "private place"; the street over which it was situated was, of course, a "public place."

side by side: lit. "in a dwelling," דְּיַטְא or דְּיָטֵי is a loan-word from the Greek δίαιτα.

there were two wagons . . .: the building of the tabernacle by the Levites is what was in the writer's mind (see Exod. xxv. 10 ff., xxxv.–xxxix.); what is said about the two wagons must echo some ancient tradition, nothing is said of them in the O.T.

[standing] one behind the other in a public place, they (*i.e.* the Levites) handed the boards from one to the other, but they did not throw [them]. [99a] He who takes away [anything] from, or throws [anything] on to a sand-pit or a stone[-pit] which are ten [handbreadths] high and four wide, is guilty; [if they are] smaller than these [measurements] he is guiltless.

3. He who throws [anything] [from a distance of] four cubits against a wall [to a height of] over ten handbreadths, [it is] as though [he threw it] into the air; [if] under ten handbreadths, [it is] as though [he threw it] on to the earth. He who throws [anything] on to the earth [a distance of] four cubits, is guilty; [if] he threw it less than four cubits and it rolled beyond [a distance of] four cubits, he is guiltless; [if] he threw it beyond [a distance of] four cubits, and it rolled back to within [a distance of] four cubits, he is guilty.

4. He who throws [anything] into the sea [to a distance of] four cubits is guiltless; if it is shallow water, through which a public way passes, [then] he who throws into it [anything] [a distance of] four cubits is guilty. And what [may be the size of] that shallow water? Less than ten handbreadths. He who throws [anything] into shallow water, through which a public way passes, [a distance of] four cubits, is guilty.

[*if they are*] *smaller than . . . guiltless :* because a place not larger than this constituted a " private place."

3. *cubits : 'ammah* is lit. " the fore-arm," reckoned from the elbow to the tip of the middle finger.

air : אֲוִיר is a loan-word from the Greek ἀήρ.

4. *the sea :* this is reckoned as a place which is neither public nor private; see note on x. 2.

shallow water : רֶקֶק refers to any shallow water, such as a pool, ford, or even a puddle in the road.

Less than . . . : if not more than ten handbreadths it is reckoned as a public place; if more than this it is like the sea, neither a private nor a public place, i.e. כַּרְמְלִית. The words which follow repeat what is said in the earlier part of verse; this is more likely to be a copyist's error than a repetition for the sake of emphasis.

5. He who throws [anything] from the sea on to dry land, and from the dry land into the sea, and from the sea on to a ship, and from [one] ship on to another, is guiltless. [If] several ships are attached one to the other one may carry things from one to the other; if they are not attached, one may not carry [anything] from one to the other even if they are closely moored one to the other.

6. He who throws [anything], and remembers after it has left his hand [that it is the Sabbath], [or if] another catches [it], [or if] a dog catches [it], or [if] it gets burnt, he is guiltless. He who throws [anything] in order to cause an injury, be it to a man, be it to a beast, and remembers [that it is the Sabbath], so long as the injury has not been inflicted, he is guiltless. This is the rule: all those who are liable to bring a guilt-offering are exempt so long as the beginning and the end of their

5. *from the sea on to dry land:* i.e. from what is neither a private nor a public place on to a public place.

from the sea on to a ship: i.e. on to a private place.

attached one to the other: i.e. by a plank.

one may carry . . .: because by being attached to one another by a plank they are regarded as one; this is a form of *'Erub*, for which see note on ii. 6.

6. *are exempt:* lit. "are not guilty."

This is the rule: the "rule" which is here given clearly contains a contradiction, for a man is pronounced guiltless though either the beginning or the end of his action was intentional if the other corresponding beginning or end was unintentional; yet it goes on to say that a man is only guiltless when *both* the beginning and end of his wrong action were unintentional! A modern Rabbinical authority explains the Jewish doctrine of intention as follows: ". . . in Talmudic law the intention must be clearly established, as well as the act itself. An innocent intention will excuse a wrongful act, and a wrongful intention that failed of consummation, even though another crime was accidentally committed at the same time, is not punishable. For instance, one who intended to kill a certain man, and by mistake killed another, could not be criminally prosecuted. . . . Similarly, if one, with the intention of killing a certain man, aimed a stone at a certain part of his body where a mortal wound could not be inflicted, and the stone struck a more delicate part, and caused

[action] [were done] in error; if the beginning [was done] in error, but the end with intention, [or] the beginning with intention and the end in error, they are guiltless, so long as the beginning and the end [of their action were done] in error.

CHAPTER XII

1. He that builds, how much shall he build to make him guilty? He who builds, however little it be, he who hews stone, and he who strikes with a hammer or an axe, and he who bores, however little it be, is guilty. This is the rule: Everyone who does work on the Sabbath so that his work is lasting, is guilty. Rabban Simeon ben Gamaliel says: Also he who strikes with a hammer on an anvil while working is guilty because he sets [a new piece of] work going.

2. He who ploughs, however little it be, he who weeds, and he who trims [trees], and he who cuts off [young shoots], however little it be, is guilty. He who gathers wood [either] to improve [his plot], however little it be, [or] to heat [water] as much as will boil a small egg [is guilty]. He who gathers grass [either] to improve [his

death, the one that threw the stone was free from punishment" (Rabbi Greenstone, in *J.E.* vi. 610b). Here, at all events, is logic, though it be lacking in justice and morality; but in the passage before us we have, almost in the same sentence, two points of view which are incompatible. The conclusion seems justified that a somewhat primitive conception of the doctrine of intention has been supplemented by a more perfected form, and both have been permitted to remain side by side.

1. Chapters xii xv should be read in connexion with what is said of the "primary acts of labour" in vii. 2.

so that his work is lasting: the meaning is, perhaps more exactly, a piece of work which is complete in itself and does not require that anything further should be done to it.

Rabban Simeon . . . .: see *L.R.J.*, p. 94.

a hammer: קוֹרְנָס, "smith's hammer," is a loan-word from the Greek κορύνη.

2. *he who trims:* the reference is to cutting out dead wood.

plot], however little it be, [or] for fodder [sufficient] to fill the mouth of a kid [is guilty].

3. He who writes [two letters], whether with his right hand or with his left hand, whether belonging to one word or to two words, [or] whether from two [kinds of] inks, in any language, is guilty. Rabbi Jose said, He is not guilty for [writing] two letters, unless [it be] for a signature; for in this manner did they write on the planks [used for the building] of the Tabernacle, in order that they might know which belonged together. Rabbi Judah said, We [often] find a small name [which is part] of a greater name, [for example], Shem [which is part] of Shim'eon, and [which is part] of Shemu'el; also Noaḥ [which is part] of Nachor, and Dan [which is part] of Daniel.

4. He who writes two letters, having forgotten [even] once [that it is the Sabbath] is guilty. [Whether] he

3. [*two letters*] *:* these words are necessary (see vii. 2) though they do not occur in the original text of most MSS., but are added by a later hand (cp. Strack's textual note).

[*two kinds of*] *inks :* Strack reads סְמָיוֹנוֹת or סִימָנִיוֹת (" signs," a loan-word from the Greek *σημεῖον*), and this is certainly the best attested reading; but as it does not give very good sense, we should probably emend it so as to read סַמְמָנִיוֹת, " inks."

for in this manner . . . : this is tradition, there is no mention of anything of the kind in the O.T. account of the building of the Tabernacle.

Rabbi Judah said . . . : his words are a reply to Rabbi Jose for saying that a man is not guilty if he writes only two letters. The point of R. Judah's remark is that even two letters may make up a complete name, and any work *completed* on the Sabbath is unlawful; and he gives as an instance, Shim'eon (the Hebrew form for Simeon); this is formed, according to the writer, of Shem (" name ") and some other word (in any case it is extremely doubtful etymology); since the first of these is a complete word in itself, though composed of only two letters (in Hebrew), therefore it is unlawful to write it on the Sabbath; the same applies to the other examples given. The Rabbi could easily have been floored by confronting him with the doctrine of intention (see note on xi. 6).

has written with ink, with paint, with red paint, with gum, or with vitriol, or with any other substance which leaves a [permanent] mark [is guilty]; [moreover, he who writes] upon two walls forming an angle, or upon two tablets of an account-book which are used together is guilty. He who writes upon his body is guilty. He who tattoes his body must bring a guilt-offering [according to] Rabbi Eliezer, but Rabbi Joshua [says he is] guiltless.

5. He who writes with liquids, or with the juice of fruit, or in the dust of the road, or in sand-dust, or in anything in which [writing] is not enduring, is guiltless. [He who writes] with his other hand, or with his foot, or with his mouth, or with his elbow, he who writes one letter close to [something] that has been written, he who writes upon something that has been written;

4. *with paint :* the word סַם (*sam*) means primarily a mineral drug in powder form; it was yellow in colour, and although used for medicinal purposes, was, when mixed with water, sometimes used for ink (see further Krauss, i. 256 f., iii. 150, 311).

red paint : סִיקְרָא (*siḳra*) was a red colouring matter also used in place of ink; in powder form women used it for painting their faces (Krauss, i. 239, iii. 150).

gum : קוּמוֹס (*kūmōs*), from which our word "gum" is probably derived, was another thick fluid used for writing purposes.

vitriol : קַלְקַנְתּוֹס (*ḳalḳanthōs*) is a loan-word from the Greek χάλχανθος; it was a black fluid used as an ingredient for ink and for blacking leather.

an account-book : פִּינְקָס (*pinḳēs*) is a loan-word from the Greek πίναξ.

which are used together : i.e. the writing upon which would form a completed work.

tattoes : the word is used primarily of wounding the body as a sign of mourning.

5. *liquids* : the reference is to liquids which are used for drinking purposes.

juice : lit. "blood."

he who writes upon something . . . : this seems to be spoken of as a common thing, and was, of course, done for economy's sake; cp. ancient palimpsests, which are still in existence.

[moreover,] he who intends to write a *heth* [ח] and writes two *Zayins* [זז]; [he who writes] one [letter] on the ground and one on a beam, [or] on two walls of a house, [or] upon two columns of an account-book which do not belong together, is guiltless. He who writes one letter [as] an abbreviation is [declared] guilty by Rabbi Joshua ben Bethera, but [other] wise men [say he is] guiltless.

6. He who writes two letters, having forgotten for a second time [that it is the Sabbath], one in the morning and one at twilight, is [declared] guilty by Rabban Gamali'el, but [other] wise men [say he is] guiltless.

CHAPTER XIII

1. Rabbi Eliezer says: He who weaves three threads [on the Sabbath] at the beginning [of the web] and one [thread] on a web [already started], is guilty; and

he who intends to write . . .: the letter ח (*ch*) if imperfectly written by not making the top stroke complete becomes two *zayins* זז (*z*), and therefore results in two letters having been written; this is not allowed on the Sabbath; but since the writer only intended to write the one letter ח he is innocent.

on a beam: i.e. the beam of a house.

two walls of a house: i.e. two walls separated from each other, and which do not, therefore, form an angle (cp. verse 4).

an abbreviation: it was very common in writing to abbreviate certain words by writing only the first letter, *e.g.* just as now-a-days R. stands for Rabbi; although only one letter was written, several were implied; it is the converse of what was said above about the letter ח being imperfectly written. The word used is נוֹטָרִיקוֹן, a loan-word from the Greek *νοταρικόν*.

Rabbi Joshua ben Bethera: nothing is known of this Rabbi.

6. *at twilight:* lit. "between the evenings"; cp. the expression "between the suns" in *Pirke Aboth* v. 8, and the note given in this Series (*The Sayings of the Jewish Fathers*, pp. 63 f.). It is "the time between the beginning of the decline of the sun and sunset" (Jastrow), *i.e.* the late afternoon.

1. *He who weaves . . .:* cp. vii. 2.

[other] wise men say : Be it at the beginning [or] be it at the end [of the web] the limit is two threads.

2. He who [starts a web] by making two meshes, [attaching them either] to the cross-pieces or to the slips, or to a fan, or to a sieve, or to a basket, is guilty. He who sews two stitches, and he who tears asunder for the purpose of sewing two stitches [is guilty].

3. He who tears [anything] in his wrath, or for his dead, and all who destroy [anything], are guiltless; but he who destroys [anything] with the intention of making it good again, for him it is reckoned as [for] one who constructs [something].

4. [As to] the measure for one who bleaches, or hatchels, or dyes, or spins, [this is what is permitted] : the size of the breadth of a double *sīṭ* ; [as to] the measure for one who weaves two stitches [this is what is permitted] : the size of one *sīṭ*.

5. Rabbi Judah says, He who drives a bird into a tower, and a deer into a house, is guilty; [other] wise men say, [He is guilty if he drives] a bird into a tower, and a deer into a house, or into a courtyard, or into an

the limit is . . . : *i.e.* more than two threads is a transgression on the Sabbath.

2. For the somewhat complicated process of weaving see Krauss, i. pp. 149 ff., where the various technical terms are explained.

He who sews . . . tears asunder . . . : see vii. 2.

3. *in his wrath :* cp. Num. xiv. 6, and Matt. xxvi. 65, " Then the high priest rent his garments, saying . . ."

for his dead : cp. Gen. xxxvii. 33, 34, 2 Sam. i. 11, iii. 31; for the various reasons suggested in explanation of this mourning custom see the writer's *Immortality and the Unseen World*, pp. 143 ff.

constructs : i.e. begins a piece of work of any kind on the Sabbath; such a one is guilty.

4. *sīṭ :* opinions differ as to what this is ; Jastrow explains it as " the distance between the top of the thumb and that of the index finger when held apart, or between the root of the thumb and the tip of the index finger when the former is leaning against the latter."

enclosure for wild beasts. Rabbi Simeon ben Gamali'el says, Not all enclosures are alike; this is the rule: [in the case of] any [animal] which requires to be hunted again [the hunter is] guiltless; but [in the case of] one which does not require to be hunted again [the hunter is] guilty.

6. [If] a deer has entered into a house and someone shuts it in, he is guilty; if two [men] shut it in they are guiltless; if one [man] cannot shut [it] in [by himself], and two [men] shut [it] in, they are guilty; but Rabbi Simeon [pronounces them] guiltless.

7. If one [man] places himself at the entrance [to the house], and does not [wholly] block it, and a second [man comes] and blocks it [wholly], the latter is guilty. If the first [man] places himself at the entrance, and blocks it [wholly], and a second [man] comes and places himself at the side of the former, [then] the former, although he may have got up and gone away, is guilty; but the second [man] is guiltless. Whom does this resemble? [It resembles] one who has bolted his house in order to keep it safe, and a deer is found [to be] guarded within it.

5. *an enclosure:* בִּיבָרִין (*bibarīn*) is a loan-word from the Latin *vivarium;* this was sometimes in the form of a cage, but the word is also used for extended enclosures, and is equivalent to a פַּרְדֵּס, a loan-word from the Greek παράδεισος (a word borrowed from the Persians).

this is the rule: the point of the rule which follows is that in the first case the act is uncompleted, in the second it is completed.

6. On the general principle involved see x. 5 and notes.

shuts: lit. נעל means "to tie," or "to lock up."

7. *places himself:* lit. "sits."

at the entrance . . .: on the assumption that the deer has entered the house.

block it: lit. "fill it."

[*It resembles*] . . .: i. e. it was not his intention to entrap the deer, but he simply intended to close his house in the ordinary way; since the deer happened to find his way into the house it was no fault of the owner; so that in spite of the fact that he was the direct cause of the deer being entrapped, he himself is not guilty. See, on the Jewish doctrine of intention, above, p. 44.

CHAPTER XIV

1. He who hunts [any of] the eight [kinds of] creeping things mentioned in the Law [on the Sabbath], and wounds them, is guilty; but he who wounds any of the other abominable and creeping things is guiltless. He who hunts them to make use [of them], is guilty; but he who does not [hunt them in order to make use of them], is guiltless. He who hunts beasts or birds which are on his own private grounds is guiltless; but he who wounds them is guilty.

2. One may not prepare *halmé* on the Sabbath, [108b] but one may [prepare] salt water and dip one's food into it, and pour [it] into cooked food. Rabbi Jose said: "And is that not *halmé* [a thing forbidden], be it much or be it little? But this is salt water which is allowed." One [usually] first puts [some] oil into the water or into the salt.

3. One may not eat Greek hyssop on the Sabbath

1. *the eight [kinds of]* . . . : viz. "the weasel, and the mouse, and the great lizard after its kind, and the gecko, and the crocodile, and the lizard, and the sand-lizard, and the chameleon" (Lev. xi. 29, 30).

any of the other abominable . . . : e.g. snails, worms, etc., which were not regarded as having skins.

He who hunts beasts or birds . . . : the chase after them without catching them by wounding them is an incomplete work, and does not, therefore, involve guilt; if they are wounded it means that they are caught, which is completed work; that involves guilt.

2. *halmé*: a loan-word from the Greek ἅλμη; "brine" used for pickling, especially vegetables and herbs; the proper preparation of this "brine" required a trained person.

oil into the waters . . . : it is not clear whether the putting of some oil into the water or the salt was necessary for the purpose of making the salt water permissible on the Sabbath, or whether the oil was added in order to mitigate the strong salty flavour.

3. *Greek hyssop*: the word for "Greek" is the same as in some of the later books of the O.T. (*e.g.* Ezek. xxvii. 13, Dan. viii. 21, x. 20) יָוָן (Yavan = Ionian). In two of the MSS. "Greek hyssop" is written as one word, אִיזְבְּיוֹן. This herb,

because it is not food for healthy people; but one may eat *Jo'ezer*, and one may drink *Polygonum*. A man may eat every kind of food which is of a medicinal nature, and he may drink of every kind of drink [which is of a medicinal character], with the exception of *Dekarim*-water and a cup of *'Ikarin*[-water], because they are [a specific] against jaundice; nevertheless, he may drink *Dekarim*-water for his thirst, and he may anoint himself with *'Ikarin*-oil if they are not [intended] for medicinal purposes.

4. He who has pain in his teeth may not take vinegar for them, but he may, as is his wont, dip [his food in vinegar], and if by this means he is healed [of his pain] he is healed. He who has pain in his loins may not rub himself with wine or vinegar [on the Sabbath]; but he may rub himself with oil, yet not with rose-oil. Kings' sons may rub rose-oil on their wounds [on the Sabbath]

which grows between thorns, was believed to be a cure for internal worms.

Jo'ezer : some hold this plant to be a kind of wild rosemary; but what it really was is quite uncertain. That it was something of a very efficacious character is evident from the name, "the Lord is Helper." In the Mishnah it is held up as a typical healing medicine; according to some it works in a similar way to Greek hyssop (see previous note); elsewhere it is said that it is a cure for anæmia if taken together with seven white dates! A curious example of a conjunction of the holy number with sympathetic magic.

Polygonum : lit. "Shepherd's reed" (*virga pastoris*), a medicinal herb from which a drink was made; this was an antidote against any harmful drink, and especially against stagnant water.

Dekarim-water : this is the best reading, מי דקרים; the other is מי דקלים, but in both cases the reference is to certain species of palm-trees from which fluid was obtained for purging purposes.

'Ikarin[-water] *:* a thick oily substance, said to be got from roots, used for the same purpose as *Dekarim*-water.

4. *if by this means he is healed . . .:* the use of healing medicines is not permitted on the Sabbath, but if, by partaking of some food or drink in the ordinary way, relief is gained by a sufferer, then he is not to be regarded as guilty of breaking the Sabbath, although healed.

because they are in the habit of anointing themselves [therewith] on other days. Rabbi Simeon says: "All Israelites are kings' sons."

CHAPTER XV

1. These are the knots in regard to which guilt [is incurred]: the knot of camel-drivers and the knot of sailors; just as a man is guilty if he ties this, so is he [also] guilty if he unties it. Rabbi Meir said: A man is not guilty in regard to any knot which can be untied with one hand.

2. There are knots in regard to which a man is not guilty as [he is in the case of] the knot of camel-drivers and the knot of sailors. A woman may tie up the opening of her under garment, and the bands of her [hair-]net, and of [her] girdle, and the latchet of a shoe or of a sandal, and wine-skins, and oil[-jars], and a pot with flesh [in it]. Rabbi Eliezer ben Jacob says: One may bind a beast of burden in front to prevent it from

because they are in the habit . . .: whether they have pains or not.

1. *knots:* see vii. 2 and note. The tying of a knot is regarded as work, and therefore prohibited on the Sabbath, though certain knots are allowed (see below). The prohibition originated in the first instance not because of the work involved in tying knots, but on account of their connexion with magic, which was avoided on certain days.

the knot of camel-drivers: i.e. the knot made in the leathern thong which was fixed to the nose of the camel.

the knot of sailors: i.e. the knot in the rope which was attached to the prow of the vessel for mooring it to the shore.

A man is not guilty . . .: because a piece of work for which both hands are not required is not work in the full sense; it is incomplete, and therefore allowed.

2. *girdle:* פסיקיא is a loan-word from the Greek φασκία; see further Krauss, i. 174.

Rabbi Eliezer ben Jacob: see *L.R.J.* p. 95.

to prevent it from straying: lit. "for the sake of its not going out"; cp. v. 1.

straying [113a]. One may tie a pail to one's girdle, but not to a cord; Rabbi Judah [says it is] permissible. [This is] the rule, says Rabbi Judah: In regard to every knot that is not permanent one is guiltless.

3. One may fold up one's [Sabbath-]clothes even four or five times; and one may lay the beds for the Sabbath on the eve of the Sabbath, but one may not [do so] on the Sabbath for the going-out of the Sabbath. Rabbi Ishmael says: One may lay the beds for the Sabbath on the Day of Atonement; and the [sacrificial] fat of the Sabbath may be offered on the Day of Atonement. Rabbi Akiba says: Neither may that [which has been offered] on the Sabbath be brought on the day of Atonement, nor may that [which has been offered] on the Day of Atonement be brought on the Sabbath.

CHAPTER XVI

1. All the Holy Writings one may rescue from fire [on the Sabbath], whether they [be such as] are read, or

One may tie a pail . . .: i.e. when going to the well to draw water.

3. *the going-out of the Sabbath*: i.e. for the day which follows the end or "going-out" of the Sabbath; this is prohibited because it would have to be done on the Sabbath itself.

Rabbi Ishmael: see *L.R.J.* pp. 69, 213 f. Some MSS. insert: "One may fold up one's clothes and" as part of this Rabbi's *dictum* (Strack).

the [sacrificial] fat of the Sabbath . . .: for the Sabbath offerings cp. Num. xxviii. 9, 10.

1. *one may rescue*: the law which forbids the carrying of anything on the Sabbath is suspended when it is a question of saving copies of the Scriptures.

whether . . . read: the reference is to the Law (*Torah* in its restricted sense), i.e. the Pentateuch, and the Prophetical books (among which are reckoned the historical books, excepting 1, 2 Chronicles, Ezra, Nehemiah). The Sabbath lesson from the Law is called *Parashah* ("Section"); that from the Prophets is called *Haftarah* ("Dismissal") because at one time the Service was concluded with it. These only were read on the Sabbath (see Luke iv. 16 ff., Acts xiii. 15, 27, xv. 21).

whether they [be such as] are not read [on the Sabbath]. No matter in what language they are written they must be carried to a place of safety. Why may one not read from [some of] them [on the Sabbath]? Because of missing [the teaching in] the House of Learning [116b].

or whether . . . not read : here the reference is to what are called the *Kethubim* ("Writings" = the *Hagiographa*), viz. Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, 1, 2 Chronicles; none of these are read in the synagogue on the Sabbath; it is even forbidden that they should be read privately on the Sabbath lest this should prevent people from going to the *Beth ha-Midrash* ("House of Learning," see below) where these writings are read and expounded by qualified teachers. Exceptions to this rule seem, however, to have existed, for it is recorded in the *Gemara* (*Shabbath* 116ab) that a passage from the *Hagiographa* was read in the synagogue at Nehardea (in Babylonia) at the Sabbath Afternoon Service (Beer).

No matter in what language . . .: normally, of course, the Scriptures were written in Hebrew, in the so-called square or Assyrian characters, and technically called *Leshôn ha-Ḳodesh* ("the holy tongue"); but they were also written in Aramaic, and among the Jews of the Dispersion they were in Greek.

a place of safety : lit. "to a place of hiding"; the Hebrew word is *Genizah*, but it is not used here in its technical sense (see note on ix. 6), for the *Genizah* adjoined the synagogue, and in case of fire would be in equal danger.

House of Learning : or "of Instruction," *Beth ha-Midrash*. The earliest direct mention of it is in Ecclus. li. 23; it is the name given to the place where students of the Law came to study. It was in such places that the oral Law was handed down, and wherein the material for the later *Mishnah* and *Gemara* began to take shape. Great scholars had their own "houses" where they gathered together a circle of disciples. It is to the *Beth ha-Midrash* that reference is made in *Pirḳe Aboth* i. 1: "Raise up many disciples"; or, in the words of Gamaliel, "Make to thyself a master, and be quit of doubt"; there is also an evident reference to it in the words: "Two that sit together and are occupied in the words of the *Torah* ('Law') have the *Skekhinah* (the glory of God) among them." There were, of course, many more than two who usually assembled in such places of learning,

One may rescue that wherein the book [is kept] as well as the book [itself], and [one may rescue] that wherein the *Tephillin* [are kept] as well as the *Tephillin* them-

but the writer means that even the smallest number assembled for such a purpose receive the divine blessing.

that wherein . . . [is kept]: the Hebrew in each case is תֵּיבָה (*thêḳ*), which is a loan-word from the Greek θήκη, meaning a box, or case or bag; when used as that wherein the book was kept it refers to what is now called the *Tebhah*, "chest," or more commonly *'Arôn*, "ark"; in this the sacred rolls are kept; it is in the shape of a large, and often ornamented, cupboard, placed at the east end of the synagogue. In earlier days it was not likely to have been so elaborate or large as is now usually the case. The same word (*thêḳ*) is also used of the receptacle in which the *Tephillin* (see next note) were kept; this was a kind of bag.

Tephillin: the plural form of *Tephillah*; the Greek word for them is "phylacteries" (see Matt. xxiii. 5) and means "guards"; but while the Hebrew word means "prayer," the same word in Aramaic means "ornament"; the Greek represents the latter; and the Hebrew name was given to them because they were worn when prayers were said. The same Greek word is used for "frontlets" (Totaphôth, Exod. xiii. 9, Deut. vi. 8, xi. 18), for which *Tephillin* is used in Talmudic literature; and as the *Totaphôth* were amulets worn as safeguards against demons, it is evident that the original object of the *Tephillin* was a similar one; and this is borne out by the Greek equivalent. That they should have been worn while praying is quite natural, for that was the time when one would be specially anxious to be free from the molestation of evil spirits. The *Tephillin* were worn (and still are at the present day) in accordance with the Jewish interpretation of the words in Deut. vi. 8, "And thou shalt bind them (*i.e.* the words of God) for a sign upon thine hand, and they shall be for frontlets (*totaphôth*) between thine eyes" (cp. Deut. xi. 18, Exod. xiii. 9, 16). There are two kinds of *Tephillin*, the Hand or Arm-*Tephillah* (technically called *Shel Yad*, or *Shel Zeroa'*), and the Head-*Tephillah* (technically called *Shel Rôsh*). They each consist of a little black square box, two fingers' breadth each way, and made of the skin of a "clean" animal; to each box are fixed long straps of leather by which they are attached to the hand and arm. Each box contains Exod. xiii. 1–10, 11–16, Deut. vi. 4–9, xi. 13–21, written in

selves, even if [pieces of] money are in it. To what kind of place may one carry them? To an enclosed space. Ben Bethera says: Also to an unenclosed space.

2. One may save food [sufficient] for three meals [from fire on the Sabbath]; what is adapted for men [one may save] for men, and what is adapted for beasts [one may save] for beasts. How [is this to be understood]? [If] a fire breaks out in the night of the Sabbath, one may save food [sufficient] for three meals, [if it breaks out] in the morning one may save food [sufficient] for two meals, [if it breaks out] in the afternoon one may save food [sufficient] for one meal. Rabbi Jose says, One may always save food [sufficient] for three meals.

3. One may save a basket full of loaves [from the fire on the Sabbath], even if there be [food sufficient] for a hundred meals in it; and [one may save] a cake of figs, and a cask of wine; and one may say to others: Come and save [food] for yourselves. If they are prudent they will make a reckoning with him after the Sabbath.

Hebrew on parchment made from the skin of a "clean" animal. Only men and boys from the age of thirteen wear *Tephillin;* they are forbidden to women. Every wearer of *Tephillin* has a special little bag in which they are kept. They have been worn since the third century B.C., possibly earlier (see, further, *R.W.S.* pp. 447 ff.).

To what kind . . .: lit. "Whither may one rescue them?"

To an enclosed space: lit. "To a space not broken through." The rescued things would be safer in such a place.

2. *three meals:* on the Sabbath there were three meals regularly; the Rabbis pointed, for Biblical authority for this custom, to Exod. xvi. 25: "And Moses said, "Eat that to-day: for to-day is a sabbath unto the Lord: to-day ye shall not find it in the field"; here the word היום ("to-day") occurs three times, this was interpreted as implying that three meals were to be eaten on the Sabbath.

3. *If they are prudent:* "they" refers to those to whom the preceding words are addressed; from the context we may gather that the word for "to be prudent" (פקח) here connotes the idea of self-respect by showing honesty.

they will make a reckoning . . .: the meaning is this: the owner of a house in which a fire has broken out saves the food

To what kind of place may one carry them? To a courtyard connected with an *'Erûb;* Ben Bethera says, Also to [a courtyard] not connected with an *'Erûb.*

4. And a man may carry out thither all the [food-] vessels that may be required; and he may put on [as much] as he is able to put on, and wrap himself up in [as much] as he is able to wrap himself up in. Rabbi Jose says, [He may save] eighteen articles of clothing; but he may return and put on [other things] and bring [them] out; and he may say to others, Come and save [things] with me.

5. Rabbi Simeon ben Nannos says: One may spread a goat-skin over a box or a chest or a cupboard which has caught fire if it is only scorched; and one may place a partition in front of any vessel, whether full or empty, so that the fire does not spread. Rabbi Jose [says this is] not permissible in the case of new earthenware vessels full of water, because they cannot withstand the fire, and will crack and quench the fire.

for his three meals, more he may not save on the Sabbath; but, seeing that the rest of his food store will be destroyed, he calls upon his neighbours to help themselves; they are not bound to pay for this, because the owner could not in any case have the benefit of it; but right-minded men would feel that the owner ought to receive some compensation from them; they will, therefore, "make a reckoning" with him; this would be done after the Sabbath, as it would be an unlawful act on the Sabbath itself.

To what kind of place . . . them: see note on verse 1; "them" refers to the kinds of food saved.

connected with an 'Erûb: see note on ii. 7.

4. *articles of clothing:* the same word (כלי) as that used in the preceding verse for "food-vessels"; but the word has a wide connotation, and the context here shows that it is used of articles of dress; in the *Gemara* (*Shabb.* 120ab) these eighteen articles are enumerated.

5. *Rabbi Simeon ben Nannos:* he lived in the early part of the second century A.D.

quench the fire: and thus the Sabbath law will be broken, which forbids the quenching of a fire; this law is, however, a

6. To a stranger who comes to quench [the fire] one may not say, "Quench [the fire]," nor, "Quench [it] not," because one is not responsible for his Sabbath rest; but [if] a little [Jewish child] comes to quench [the fire], one may not permit [it] because one is responsible for his Sabbath rest.

7. One may cover over a lamp with a dish in order that [the flame] may not catch the beam [of the house], and [one may do the same] over the increment of a little [child], and over a scorpion that it may not bite. Rabbi Judah said, A case [of this kind] came before Rabban Jochanan ben Zakkai in 'Arab, and he said [in regard to it]: I feel uncertainty [as to whether or not] a sin-offering is due for it.

8. If a stranger has lighted the lamp [on the Sabbath] an Israelite may make use of its light; but if [he has lighted it] for the sake of an Israelite, it is forbidden. If [a stranger] pours out water to give drink to his beast, then an Israelite may give drink [to his beast] after him; but if [a stranger has done this] for the sake of an Israelite, it is forbidden. If [a stranger] makes a ladder

development of that given in Exod. xxxv. 3: "Ye shall kindle no fire through your habitations upon the Sabbath day."

6. *stranger:* i.e. a non-Jew.

one may not say . . .: if a Jew asks a non-Jew to do something against the law it involves a breach on the part of the Jew although the non-Jew is not bound by law; on the other hand, the Jew is not responsible if a non-Jew transgresses the Sabbath law; therefore the wisest thing is to say nothing at all, and to let the non-Jew act on his own initiative.

a little [Jewish child]: i.e. in the case of a boy, under thirteen years; in the case of a girl, under twelve.

permit: lit. "listen."

7. *A case [of this kind]*: i.e. that of the scorpion.

'Arab: a small place in Galilee.

8. *pours out water:* lit. "fills up [with] water."

it is forbidden: i.e. in all the cases mentioned in the text the Israelite is not permitted to take advantage of what a non-Jew has done for him. This is not the case now; among modern Jews a "Goi" (Gentile) is always employed by orthodox Jews to light the fires as well as lights of all kinds on the Sabbath.

to descend [out of a ship], an Israelite may descend after him; but if [he made it] for the sake of an Israelite, it is forbidden. It happened [once] to Rabban Gamali'el and [some others of] the elders that they arrived in a ship, and a Gentile made a ladder to descend by, and the elders descended by it.

CHAPTER XVII

1. All [household-]furniture may be moved on the Sabbath together with their doors even if they have been detached on the Sabbath; for they are not like the doors of houses which are not intended [to be moved].

2. A man may take up a hammer in order to break open nuts therewith [on the Sabbath], a hatchet in order to cut up a cake of figs therewith, a saw in order to saw through a cheese therewith, a spade in order to gather up dried figs therewith, a winnowing-fan or fork in order to hand [something] to a little child thereon, a spindle or a knife in order to stick it [into something], a sewing-

[*out of a ship*]: although these words do not figure in the text, they are to be understood, judging from the context.

arrived in a ship: it is, of course, implied that this took place on the Sabbath; but travelling was forbidden on the Sabbath. It may evidently be taken for granted that many of the rules for the Sabbath were modified as necessity for doing so arose.

1. *together with their doors*: the reference is to chests, cupboards and the like.

even if they have been detached: "doors," which include lids to chests, etc., were not fixed with hinges; a plank leaning against a cupboard, a piece of wood or even a straw mat, laid on a box or a chest, answered the purpose of a "door"; see further, Krauss, i 39. If for some purpose or other a cupboard or a chest had had its "door" detached on the Sabbath, and it was desired to remove the piece of furniture, this might be done; the "door," although detached, might also be removed, for it belonged to the piece of furniture.

for they are not intended . . .: house-doors were fixed in sockets above and below.

2. *knife*: lit. "spatula."

to stick it . . .: e.g. into fruit.

needle in order to take out a thorn [therewith], and a sack-maker's needle in order to open a door therewith.

3. A reed for olives contracts uncleanness if it has a knot at its end; but if it has not, [then] it does not contract uncleanness. Whether [it does] one or the other it may be carried [from its place] on the Sabbath.

4. Rabbi Jose says, Every implement may be carried [from its place] on the Sabbath with the exception of a large saw and a plough-share. [124a] Every implement may be carried [from its place] whether for use or not for use; [but] Rabbi Nehemiah says, They may only be carried from their place [if required] for use.

5. [That which holds good] in the case of all vessels which may be carried [from their places] on the Sabbath holds good for their parts, only it must be for some use [for which they are needed]; [for example], the parts of a kneading-trough to cover the opening of a tub, and [pieces of] glass to cover the opening of a jar; Rabbi

to open a door therewith : in the event of a door sticking, or of the key having been lost.

3. *A reed for olives contracts . . . :* the reed is used for tapping the olives to see if they are soft enough to be picked and put into the olive-press. In tapping the olives it is quite possible, in the case of a ripe one, that a little of the oil may ooze out of it; and the reed, being hollow, would receive this oil, which would trickle down into it; now if there is a knot in the reed the oil will gather in it instead of running through, and thus the reed would become technically a "vessel" which was receiving fluid into it. As this was forbidden on the Sabbath, the reed would be ritually "unclean." This is the way this passage is explained, and so far as it goes the explanation is, no doubt, correct. But quite apart from this, the fact that a reed has a knot would have been sufficient to prohibit its use on the Sabbath, for a knot in a stick had the same significance as a tied knot; on this see note on vi. 2.

4. *a large saw :* used for sawing tree-trunks.

or not for use : i.e. one might want simply to remove it from one spot to another on account of its being in the way; or it might have been left lying about instead of being placed where it belonged.

Rabbi Nehemiah : see *L.R.J.* p. 67.

Judah says, Only it must be for their [ordinary] use, [for example] the parts of a kneading-trough to empty the lump into it and [pieces of] glass to pour oil in with.

6. If the stone in a pumpkin with which one is drawing [water] does not fall out, [then] one may draw [water] with it, otherwise one may not draw [water] with it. [125b] With a vine-shoot which is tied to a pitcher one may draw [water] on the Sabbath.

7. Rabbi Eliezer says, One may draw a window-curtain provided it is attached [to the window], and hangs, otherwise one may not draw it; but [other] wise men say, In either case it may be drawn.

8. One may remove all covers which have a handle from vessels on the Sabbath. Rabbi Jose said, In reference to what [things] are these words spoken? In reference to coverings of the openings of things on the ground; but regarding the coverings of [other] vessels whether [on the ground] or not, they may be removed on the Sabbath.

5. *for their [ordinary] use:* i.e. the parts must be used for the same purpose as that to which they belong.

6. *the stone in a pumpkin . . .:* a pumpkin, when scooped out and dried, was used for drawing water; but as it was very light a stone had to be placed in it to weight it. As long as the stone did not fall out it was regarded as one with the pumpkin; it should, therefore, somehow be attached to the pumpkin; if it fell out it was not one with the pumpkin, which was, therefore, regarded as carrying the stone; and neither man nor thing may carry anything on the Sabbath.

pumpkin: קְרוֹיְיָה is possibly a loan-word from the Latin *cucurbita;* but this is denied by some scholars.

drawing [water]: lit. "filling."

pitcher: טְפִיחַ is a small drinking-vessel.

7. *otherwise one may not draw it:* because it might seem as though one were adding something to the building of the house, which is prohibited on the Sabbath.

8. *a handle:* בֵּית אֲחִיזָה lit. "a house of taking hold"; in Hebrew the word "house" is used in a very wide way.

things on the ground: wells and cisterns are meant.

CHAPTER XVIII

1. One may even remove four or five baskets of straw or corn for the sake of guests and for the sake of study; but [one may] not [remove] the [whole] stores [of these things]. One may also remove the pure heave-offering, and *Demai*, and the first tithe, the *Terumah* of which has been taken, the second tithe, and that which has been

1. *for the sake of guests :* hospitality is characteristic of the Jews; for its sake even the strict laws of Sabbath observance are modified.

for the sake of study : lit. " because of disturbance of the house of study "; the study of the Law is, of course, permitted on the Sabbath, and every private house in which this is done becomes a *Beth ha-Midrash ;* to make room for those who assemble for such a purpose one may remove anything that is in the way; thus for the sake of study as well as for the sake of hospitality the Sabbath laws are modified. The mention of baskets of straw and corn in dwelling-houses throws light upon the somewhat primitive conditions of living in those times.

but . . . stores : one may only remove as much as is necessary for the immediate purpose.

the pure heave-offering : Terumah, i.e. the portion of a sacrifice or of offerings in kind which are " taken off " from the rest, this being the priests' due. According to Deut. xviii. 4 this consisted of at least the sixtieth part of the fruits of the field and of the wool of the sheep. The Levites received, according to Num. xviii, 21, a tenth of the fruits of the field and of the trees; this was called the " first tithe "; of this the Levites had to give a tithe to the priests (Num. xviii. 24, 26). After the " first tithe " had been deducted, a " second tithe " was taken from the remainder of the fruits (cp. Deut. xiv. 22, 23, xxvi. 14). This " second tithe " belonged to the original owner, but he had to consume it in Jerusalem. If he lived too far away to bring up his fruits he could " redeem " them for a money payment.

Demai : i.e. fruits concerning which there is a doubt whether they are tithed; see note on ii. 7.

Terumah : for this and the other technical terms see note above.

sanctified and is redeemed, and dried fig-pods, because they are food for the poor; but [one may] not [remove] *Tebel*, nor the first tithe, from which the *Terumah* has not been separated, nor the second tithe and that which has been sanctified, and not redeemed, nor *Arum*, nor mustard. Rabban Simeon ben Gamaliel [says] it is permitted in the case of *Arum*, because it is food for ravens.

2. One may carry away bundles of straw, and bundles of branches, and bundles of reeds, if they are intended for food for cattle; but if not, one may not remove them [128b]. One may overturn a basket [enclosing] little chickens [to prevent them from] running up and down it. One may chase a hen that has strayed until it has entered into [its run again]. One may lead about calves and asses' foals. And a woman may lead her child about. Rabbi Judah said, When [may she do this]? When it [is able] to raise one [foot] and put it down again; but when it drags [its feet] it is forbidden.

3. One may not draw forth the young of a beast on a

dried fig-pods : תּוּרְמוֹס, a loan-word from the Greek θέρμος (Lupine), a cattle food.

for the poor : לָעֲנִיִּים; another reading is לָעִזִּים, " for goats "; the reading given above seems preferable, since a modification of the Sabbath law for the poor is more appropriate than for goats.

Tebel : i.e. that which is mixed; this is the term applied to fruits, etc., of which the dues to the Levites and the priests have not yet been separated; the first and second tithes are still " mixed."

Arum : רוֹף, " a plant similar to colocasia, with edible leaves and root, and bearing beans. It is classified with onions and garlic " (Jastrow).

Rabban Simeon ben Gamaliel : he lived during the middle of the first century A.D.

ravens : often kept as pets in houses.

2. *branches :* branches from big trees are not meant, but small ones with fresh foliage wherewith to feed cattle.

One may lead about : for the purpose of giving exercise.

it is forbidden : for in this case the mother would not be leading the child about, but carrying it.

feast-day, but one may assist it. And one may assist a woman in giving birth on the Sabbath, and one may bring a midwife to her from one place to another, and one may profane the Sabbath for her sake and tie the [infant's] navel-string; Rabbi Jose said, One may also cut [it] off; and one may do everything that is needful for circumcision on the Sabbath.

CHAPTER XIX

1. Rabbi Eliezer says: If one has not brought the instrument [for circumcision] on the evening before the Sabbath, one may bring it openly on the Sabbath; but in [times of] danger one may conceal it on account of informers. Rabbi Eliezer said further: One may cut wood in order to burn coal for the purpose of making an iron [instrument for circumcision]. Rabbi Akiba gave as a general rule: Every work which can be undertaken on the evening before the Sabbath may not abrogate the Sabbath [laws]. Circumcision, if it cannot be performed on the evening before the Sabbath, abrogates the Sabbath [laws].

2. One may do everything that is needful for circum-

3. *one may assist it:* e.g. in preventing its young from falling to the ground, and getting hurt.

1. *openly:* the rite was regarded as so important that no Jew would be scandalised at its being performed on the Sabbath; normally, however, everything should be arranged before the Sabbath.

in [times of] danger: it happened in some countries that the Jews were forbidden to circumcise their children on pain of severe punishment. It was forbidden, *e.g.*, by Hadrian as a barbarous custom.

informers: lit. "witnesses."

Circumcision, if it cannot . . .: cp. John vii. 22, 23: "For this cause hath Moses given you circumcision . . . and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken, are ye wroth with me because I make a man every whit whole on the sabbath?"

cision [on the Sabbath]; one may perform the cutting, one may tear apart [the membrane], one may suck [the blood], one may put on a plaster and cummin. If one has not pounded [the cummin] on the evening before the Sabbath, one may chew with the teeth and apply [it]; if one has not mixed wine and oil [on the evening before the Sabbath] one may apply each separately; one may not prepare a bandage beforehand [on the Sabbath], but one may wrap around it a piece of lint, and if this has not been prepared on the evening [before] the Sabbath, he [*i.e.* the operator] may wrap it round his finger and bring it [thus], even though it be from another house.

3. One may bathe the child before circumcision and after circumcision, and [this one may do] by sprinkling [the water upon it] with the hand, but [one may not place it] in a bath. Rabbi Eliezer ben Azariah says, One may bathe the child on the third day even if it falls on the Sabbath, for it is said: "And it came to pass on the third day when they were sore." For a doubtful [child] and a hermaphrodite the Sabbath may not be profaned. Rabbi Judah permits it in the case of a hermaphrodite.

4. He who has two sucklings, one [of which] is to be circumcised on the evening [before] the Sabbath, and the other is to be circumcised on the Sabbath, and he is

2. *one may perform the cutting . . .*: on the details of this operation see *J.E.* iv. 91 ff.

wine and oil: for the use of these for healing purposes see Luke x. 34.

3. *Rabbi Eliezer ben A.*: see *L.R.J.* p. 95.

"*And it came to pass . . .*": Gen. xxxiv. 25.

a doubtful [*child*]: i.e. one concerning which it is doubtful whether it is born before the ninth month; in this case it is questionable whether it will live.

hermaphrodite: אַנְדְּרְגִינוֹס is a loan-word from the Greek ἀνδρόγυνος.

4. *he is forgetful*: it is difficult to see how such forgetfulness could be possible; but, as so often in this tractate, the case is a hypothetical one set up in order to establish a principle.

forgetful and circumcises the one [which was to have been circumcised] on the evening [before] the Sabbath on the Sabbath [itself], is guilty. [He who has two sucklings] one [of which] is to be circumcised after the Sabbath and the other is to be circumcised on the Sabbath, [and] he is forgetful, and circumcises the one [which was to have been circumcised] after the Sabbath on the Sabbath [itself], [is declared by] Rabbi Eliezer to be liable [to bring] a sin-offering; Rabbi Joshua [says] he is not liable.

5. A little [child] may be circumcised on the eighth, ninth, tenth, eleventh [or] twelfth day, not earlier [than the eighth] and not later [than the twelfth]; the custom [is to circumcise it] on the eighth [day]. One born at twilight is circumcised on the ninth [day]; [one born] at twilight on the evening [before] the Sabbath [is circumcised] on the tenth [day]; [if] a feast-day [comes] after the Sabbath it is circumcised on the eleventh [day]; [if] the two days of *Rosh ha-shanah* [come after the Sabbath] it is circumcised on the twelfth [day]. A little [child] which is sick is not circumcised until it has recovered.

6. These are the shreds [of the corona] which make the circumcision invalid: flesh which covers the corona; [such a] one may not eat the *Terumah;* if he has much flesh one must remove [the more flesh] for appearance' sake. [If] one has performed circumcision [137b] and has not torn away [the flesh of] circumcision it is as though he had not performed circumcision.

5. *not earlier . . .*: lit. "not less and not more."
on the eighth [*day*]: cp. Luke ii. 21, Phil. iii. 5.
at twilight: lit. "between the suns"; see note on xii. 6.
Rosh ha-shanah: lit. "the head, or beginning, of the year," *i.e.* New Year's day; it is observed on the first two days of the month *Tisri*, when the Jewish New Year begins, although this month is the seventh according to Biblical reckoning; see further *R.W.S.* pp. 411 ff.

6. *may not eat the Terumah:* i.e. on the supposition that he becomes a priest, to whom alone the *Terumah* is due; see note on xviii. 1.
much flesh: lit. "lord of flesh."

CHAPTER XX

1. Rabbi Eliezer says, One may spread out a strainer [over a vessel] on a feast-day, and when spread out one may pour [wine into it] on the Sabbath; but [other] wise men say, One may not spread out a strainer on a feast-day, and when spread out one may not pour [wine into it], but one may pour [wine] into [a strainer] when spread out, on a feast-day.

2. One may pour water upon lees to dilute them, and one may strain wine through a strainer and through an Egyptian basket. One may put an egg in a mixture of mustard; and one may make honey-wine on the Sabbath. Rabbi Judah says, On the Sabbath [one may pour it] into a cup, on a feast-day into a flask, and on a lesser feast-day into a cask. Rabbi Zadok says, All according to the [number of the] guests.

3. One may not soak *Caltha* in lukewarm water, but one may put it in vinegar. One may not soak horse-beans [in lukewarm water], and one may not rub them; but one may place them in a [basket-]sieve or in a [fruit-]basket. One may not winnow straw in a [winnowing-]fan, nor may one lay it in a high place in

1. *a strainer :* it was customary to pour wine through a strainer before drinking it in order to clear it of dregs or insects. It consisted of a piece of cloth, or the like, spread over the vessel into which it was poured; see further Krauss, ii. 243.

2. *flask :* לָגִין is a loan-word from the Greek λάγηνος.

Rabbi Zadok : he lived just before the beginning of, and during the earlier years, of the Christian era.

All according to the [*number . . .*]: i.e. the size of the vessel into which it is poured must depend upon the number of guests present.

3. *Caltha :* חַלְתִּית, "a yellow, strong-smelling, flower" (Sammter), used for medicinal purposes.

in lukewarm water : which would mean lighting a fire to warm it.

horse-beans : Hebr. כַּרְשִׁינָה, *carshinah*, a kind of vetch.

in a high place : where the chaff would be blown away by the wind.

order that the chaff may fall from it; but one may take it up in a [basket-]sieve, and shake [it] into the manger.

4. One may clean out [the manger] before the mast-ox, and one may remove the [superfluous] food on account of the dung; [those are] the words of Rabbi Dosa, but [other] wise men forbid [this]. One may take [food] from one beast and one may place [it] before another beast on the Sabbath.

5. Straw on a bed one may not shake up with the hand [on the Sabbath], but one may shake it up with one's body. If [however] it is [intended] for food for cattle, or [if] a bolster or a cloth is lying on it, [then] one may shake it up with the hand. A domestic clothes-press one may unscrew, but not screw up [on the Sabbath]; but a washer's clothes-press one may not touch. Rabbi Judah says, If it was [partly] open on the evening [before] the Sabbath, [then] one may open [it] altogether, and take out [clothes].

CHAPTER XXI

1. A man may carry his child [on the Sabbath] even though it has a stone in its hand; [so too] a basket though it has a stone in it. One may carry away [ritually] clean *Terumah* together with that which is [ritually] unclean, and with common [food]. Rabbi Judah says, One may also remove the *Madua'* in [which the proportion is as] one to a hundred.

4. *on account of the dung:* i.e. so that the food does not get polluted.

Rabbi Dosa: he lived in the earlier part of the second century A.D.

5. *altogether:* another reading, but not so well attested, is "clothes"; but the word must in any case be supplied, as above.

1. *even though it has a stone . . .:* to carry a stone itself would not be permitted on the Sabbath, but as it is in the child's hand it is not being carried for its own sake.

Madua': is the technical term for food on which the *Terumah*

2. [If] a stone is lying over the opening of a cask, one may lean [the cask] on its side [so that] it [*i.e.* the stone] falls off [of its own accord]; if [the cask] is [standing] among [other] casks, one may raise and lean it on its side, [so that] it [*i.e.* the stone] falls off [of its own accord]. If money [is lying] upon a bolster, one may shake the bolster so that [the money] falls off [of its own accord]; if any dirt happens to be on it one may wipe it off with a rag; if it is a leathern bolster upon which [the dirt is lying] one may pour water upon it until [the dirt] is washed off.

3. The Hillelites say: One may remove dishes and bones from the table [on the Sabbath]; but the Shammaites say: One may remove the whole table and shake it. One may remove from the table all crumbs which are smaller than an olive, and the pods of beans and lentils, because this is food for beasts. [If] a sponge has a leathern handle one may wipe up with it; but if not, [then] one may not wipe up with it; the wise men, however, say, whether [it has a leathern handle] or not, one may wipe up with it.

is due; if a portion of the *Terumah* has got mixed up with common food, even in the proportion of one part *Terumah* to a hundred parts of common food, the whole becomes *Madua'*, i.e. the *Terumah* is due to the whole amount. The Hebrew of the text here is almost impossible to render into English excepting by paraphrase.

2. *If money* [*is lying*] . . .: it is understood that the money was left there by mistake; if left on purpose it would be a dishonest subterfuge, and would be a Sabbath profanation.

3. *The Hillelites . . . the Shammaites:* lit. "the house of Hillel . . . the house of Shammai"; see note on i. 4. Some authorities interchange the two here.

the whole table: the word for "table" here is different from that used in the earlier part of the verse; here it is טַבְלָה (*tabla*) which looks like a loan-word from the Latin *tabula*.

one may wipe up with it: in the Cracow edition of the Palestinian Talmud, the Mishnah has, instead of these words, the following: "One may remove it [from its place] on the Sabbath, and it is not liable to [ritual] uncleanness" (Beer).

CHAPTER XXII

1. [From] a cask which has been broken one may save [wine sufficient] for three meals [on the Sabbath]; and one may say to others, Come and save [some] for yourselves; but one may not sponge [it] up [with a sponge]. One may not press fruit in order to squeeze out the juice, and [even] if [the juice] runs out of its own accord it is forbidden [to enjoy it]. Rabbi Judah says, If [the fruit was intended] for food, [then the juice] which flows out is permitted [to be enjoyed]; but if [it was] for the sake of the juice which flows out [alone], [then] it is forbidden. [If the honey from] honey-combs, which have been broken up into small pieces on the evening [before] the Sabbath, flows out of its own accord, it is forbidden [to enjoy it on the Sabbath]; but Rabbi Eleazar [says] it is allowed.

2. Everything which has been [boiled] in hot water before the Sabbath one may [again] soak in hot water on the Sabbath; and everything which has not been [boiled] in hot water before the Sabbath may [only] be washed in hot water on the Sabbath, excepting dried herrings and Spanish tunny-fish, for their [entire] preparation for eating consists [merely] in washing them [in hot water].

3. A man may break open a cask [on the Sabbath] in order to eat figs therefrom, only he must not have the

1. *sponge [it] up :* a verb is here coined from the loan-word סְפוֹג (*spôg*), from the Greek σπόγγος; cp. verse 5.

One may not press fruit : because this is regarded as coming under the category of threshing.

Rabbi Eleazar : abbreviated from R. Eleazar ben Shammua, who is always referred to simply as R. Eleazar in the Mishnah; he lived in the middle of the second century A.D.; see *L.R.J.* p. 96.

2. *Everything which has been . . . :* lit. " which went into hot water."

Spanish tunny-fish : dried mackerel imported from Spain.

intention of making a vessel [of any kind]. One may not bore through the bung of a cask [on the Sabbath]; [those are] the words of Rabbi Judah, but Rabbi Jose [says] it is allowed. One may not bore through its side, but if it has been bored through, one may not put wax upon [the hole], because [that would be] smearing [it]. Rabbi Judah said: [Such] a case came before Rabban Jochanan ben Zakkai in 'Arab, and he said, I am uncertain in mind [as to whether] he [is liable to bring] a sin-offering [or not].

4. One may place a dish [of food] in a pit in order to preserve it, and pure water in water that has stood, in order to cool it, and cold water in hot water, in order to warm it. He whose cloak has fallen, [while] walking, into the water, may walk into [the water] [to get it out] without scruple; [when] he has reached the most outlying house [of the village] he may spread it out in the sun [to dry], but not in the presence of the people.

5. He who bathes in the water of a cave or in the water of Tiberias may dry himself with as many as ten linen

3. *of making a vessel :* presumably of the piece broken from the cask of figs.

4. *water that has stood :* lit. "bad water," but evidently the reference is to water that, by standing for some time, has got heated by the sun.

He whose cloak . . . into the water : the text is a little uncertain here; this translation presupposes :

מִי שֶׁנָּשְׁרוּ כֵּלָיו בַּדֶּרֶךְ בַּמַּיִם.

cloak : lit. "garments."

[*while*] *walking :* lit. "[while] in the way."

without scruple : i.e. he need not be afraid that by picking up his cloak out of the water he will be profaning the Sabbath.

the most outlying house : i.e. the first one he comes to.

but not in the presence . . . : because, not knowing the circumstances of the case, they would be offended at the apparent profanation of the Sabbath.

5. *the water of Tiberias :* there were many hot springs in Tiberias (cp. iii. 4).

as many as : lit. "even."

linen towels : אַלוּנְטִית is a loan-word from Latin *lintea*.

towels, but he may not bring them [home] himself; but ten men may dry their faces, hands, and feet with one linen towel, and may bring it [home] in their hands.

6. One may anoint oneself [on the Sabbath] and rub oneself, but not so as to fatigue oneself; and one may not scratch oneself. One may not walk on clay soil. One may not use [any artificial] means for vomiting. One may straighten [the body of] a little child, but one may not set a bone. [If] a man's hand or foot has got out of joint he may not keep it in cold [water], but he may wash [it] in the ordinary way, and if it is healed by this [means], it is healed.

CHAPTER XXIII

1. A man may ask his neighbour for bottles of wine and jars of oil [on the Sabbath]; only he may not say to him, Lend [them] to me. In the way a woman [may ask] her neighbour for loaves of bread. If he [*i.e.* the lender] will not trust him [*i.e.* the borrower], the latter may leave his cloak with the former, and may make a reckoning with him after the Sabbath. In the same way, [a man] may, on the eve of Passover in Jerusalem, when this falls on

himself: lit. "in his hand."

6. *one may not scratch oneself:* cp. Job. ii. 8.

clay soil: reading פִּילוֹמָה, a loan-word from the Greek πήλωμα, "clay"; this seems to be forbidden lest a man should fall on the slippery ground and soil his Sabbath clothes. Another reading, which does not, however, commend itself, is קִירוֹמָה a loan-word from the Greek κήρωμα, meaning, according to Jastrow, "wrestling-ground."

means for vomiting: the spelling in the Hebrew is uncertain; according to Jastrow it should be אַפִּיקְטָוִיזִין, a loan-word from the Greek ἀποκοτταβίζειν, "to use means for vomiting."

straighten: or, generally, manipulate a child's body, or any part of it.

keep it: lit. "shake it about."

1. *Lend [them] to me:* because it is then in the nature of a business transaction; anything that was borrowed was paid back within thirty days.

the Sabbath, leave his cloak with [another] man and eat his Passover [lamb], and make reckoning with him after the feast-day.

2. A man may enumerate his guests and his delicacies by [word of] mouth, but [he may] not [read them] from a book. And [a man] may draw lots for his children and

leave his cloak with [*another*] *man* : i.e. as a pledge to one from whom he asks a Passover lamb.

2. *delicacies* : מַרְפֻּרוֹת refers more especially to the dainties offered after the meal for dessert.

from a book : lit. " from writing." It was prohibited to read anything of a secular nature on the Sabbath, but only the Scriptures and writings concerning them. It often happened that at a big feast many guests were invited, and there was a great deal of etiquette on such occasions both as regards the seats of the guests and the special tit-bits assigned to them according to their rank and importance. It was, therefore, necessary that the host should make his arrangements regarding these matters beforehand very carefully in order to avoid any cause for offence among his guests; for this reason it was customary to write down all the details in a book. At the beginning of the feast the food assignments were recited before the guests; it is to this that reference is made in the text. Cases are on record in which guests who felt themselves slighted showed their displeasure in a very drastic way; on one occasion a guest who thought the place assigned to him was not sufficiently honourable, smashed a table to relieve his outraged feelings !

[*a man*] *may draw lots* . . . : sometimes, in order to avoid responsibility in assigning portions of food, the matter was settled by drawing lots, the members of the household took their chance with the invited guests in this. Sometimes a host, in order to do honour to a guest, would ask him to assign the portions. Once when only one guest was present he was asked to do this; a fat roasted chicken was served up, and the guest divided it thus : the head for the host, since he is the head of the house; the entrails for his wife, for her children come forth from her; the two " drum-sticks " for the two sons, for they are the pillars of the house; the two wings for the two daughters, for they will be wanting to fly to their husbands to-morrow; the breast [called " the ship " in Aramaic] for me, for I came by ship and shall return by ship (cp. Krauss, iii. pp. 42 ff., for the whole subject).

those belonging to his household [for the portions which are to be divided] at the meal; only he may not have the intention of setting a larger portion against a smaller portion, because this [would be] like gambling. One may cast lots upon the holy offerings on a feast-day; but one may not [cast lots] upon the gifts.

3. A man may not hire labourers on the Sabbath, nor may a man ask his neighbour to hire labourers for him.

may draw lots : מְפַיֵּס means primarily "to pacify" or "to comfort," *i.e.* by means of the lot a man is pacified, for he knows that no personal slight is intended if he does not think the portion that falls to him is what he is entitled to.

those belonging to his household : lit. "the sons of his house," but not in the restricted sense.

at the meal : lit. "in regard to the table."

only he may not have the intention . . . : what precisely this means is uncertain; the supposed action can hardly refer to the householder who divides the lots; but rather to those who draw; in which case the prohibition may refer to an arrangement come to beforehand to exchange lots, whatever they may be. It is quite certain that there can be no question of laying a wager on the nature of one's portion, because betting was against the Jewish Law at any time, let alone on the Sabbath.

gambling : קוּבְיָא is a loan-word from the Greek κυβεία, "dice-playing." It may seem that in principle there is but little distinction between drawing lots and gambling with dice; nor is there, generally speaking; but it must be remembered that from very early times among the Israelites drawing lots was a sacred action; there was no idea of "chance" about it; it was regarded as a means whereby the divine will could be indicated to men. That is the case here; there was the underlying, if not expressed, conviction that in all things, great or small, which were apportioned to men, God was the apportioner. Hence there could be no scruple about casting lots on the most sacred occasions, such as during divine worship when the sacrifices were offered.

lots upon the holy offerings : i.e. the priests' dues which consisted of portions of these offerings.

the gifts : these refer to the gifts given by a host to his guests after the feast; to cast lots on these would, it was thought, savour of gambling.

One may not be on the Sabbath boundary at twilight to hire labourers or to bring in fruits; but one may be [on the Sabbath boundary] at twilight to keep a watch over fruits, and [a man] may [then] bring them in in his hand. Abba Shaul gave as a general rule: I am permitted to be [on the Sabbath boundary] at twilight for the sake of everything over which I have a rightful authority.

4. One may be on the Sabbath boundary at twilight [in order] to make arrangements for the reception of a bride; and [in order] to make arrangements for the dead, [such as] the bringing of the coffin for him, and the burial garments. If a Gentile has brought flutes on the Sabbath, an Israelite may not lament with them, unless they have been brought from a place near at hand. [If] a coffin has been made for him, and a grave has been dug for him, an Israelite may be buried in it; but if [a grave has been dug] for an Israelite, [then] he [*i.e.* the Gentile] may never be buried in it.

3. *the Sabbath boundary:* תְּחוּם (*techûm*) is the technical word for the limit beyond which a man may not go on the Sabbath, *i.e.* 2000 cubits in any direction from the spot where he lives; cp. Exod. xvi. 29, Num. xxxv. 1–5, Josh. iii. 4, Acts i. 12.

Abba Shaul: he lived during the second century A.D.; see, further, *L.R.J.* p. 106.

4. *to make arrangements for . . .:* weddings were not permitted on the Sabbath.

flutes: cp. Mark v. 38, Luke vii. 32; on the significance of these at burials see the present writer's *Immortality and the Unseen World*, pp. 162 ff. Two flute-players were the *minimum* allowed at a funeral; in the text, however, it is a question of a non-Jew's burial.

from a place near at hand: i.e. within the *techûm*, or Sabbath boundary.

has been made for him: i.e. for the Gentile; so, too, in regard to the grave.

an Israelite may be buried in it: more than one body was buried in a grave if necessary.

but if . . . for an Israelite . . .: this rule could not always have been observed; in Palestine, as long as the Jews were, more or less, masters in their own land, they would have been able to

5. One may do everything that is necessary for the dead [on the Sabbath]; one may anoint him and wash him, only one may not move one of his limbs; and one may draw away the mattress from under him and let him glide on to the sand in order that [the body] may [the longer] [151b] escape corruption; one may bind up the chin, not in order to raise it, but [in order] that it may not continue [to fall],—just as one may prop up a broken beam with a bench or with the wooden sides of a bed, not in order to raise it, but that it may not continue [to fall]. [151b] One may not close the eyes of the dead on the

enforce their own laws, and Gentile settlers would have had to conform to them; but under a suzerain power this would not necessarily obtain; much would depend upon the local governor. It is evident that the Jews could not prevent a Gentile from being buried in a grave, even though dug for one of their own people, if the Gentile authorities insisted on making use of the grave. The text sets forth a theoretical counsel of perfection from the Jewish standpoint.

5. *one may anoint him and wash . . .*: on these customs see the writer's *Immortality and the Unseen World*, p. 173.

one may bind up the chin . . .: the reason given for doing this is fictitious; while it was obviously done for appearance' sake, the real reason, as in the case of other burial customs, had long been forgotten. It was a very ancient custom to close up all the openings of the body of a dead person in order to prevent, as long as possible, the escape of the soul; see note below, and cp. Krauss, ii, 55.

bench : סַפְסָל is a loan-word from the Greek *συψέλλιον*.

One may not close the eyes . . .: cp. Gen. xlvi. 4. "Looked at from the modern point of view this act suggests nothing more than the outward expression of dutiful affection. . . . But when we come to observe the similar custom among other peoples the conviction is forced upon one that although the sign of affection may always have been an element, there was originally some other purpose as well . . ." In the passage before us "the curious expression 'the going forth of the soul,' may simply mean the moment of death, and to close the eyes before one is absolutely certain that this has taken place is, as it were, to curtail life for a few moments, and thus a 'shedding of blood.' But in view of the widely spread belief that the soul resides in

Sabbath, and not on week-days at the going forth of the soul. And everyone who closes [his] eyes at the going forth of the soul, behold, he sheddeth blood.

CHAPTER XXIV

1. [Let him] who is on a journey [on the evening before the Sabbath], and twilight comes on, give his money-bag to a Gentile [to carry]; but if there is no Gentile with him, let him lay it on his ass; when he has reached the most outlying house, let him unload such baggage as is permitted on the Sabbath, and [in the case of] that which is not permitted, let him loosen the cords, [so that] the sacks fall down [of their own accord].

2. One may bind up bundles of straw for the cattle [on the Sabbath], and one may divide out bundles, but not those securely fastened. One may not cut up corn which has been mown when unripe, nor yet carob-pods for cattle, whether for small animals or large cattle; Rabbi Judah [says] carob-pods are allowed for small cattle.

3. One may not stuff a camel [with food on the

the pupil of the eye, it may mean that to close the eyes prematurely is to prevent the free flight of the soul, which is compared with ' shedding of blood ' " (*Immortality . . .*, pp. 170 f.). This is, apparently, directly contrary to what was said in the note above on the reason for binding up the chin; but it is not necessarily so; for there may have been a wrong and a right way for the soul to come forth. And even granting a contradiction, there would be nothing strange about that where burial customs are concerned, as every student of folk-lore knows.

1. . . . *to a Gentile* [*to carry*]: i.e. in order that the Jew may not profane the Sabbath.

the most outlying house: i.e. this would be the first which the traveller would reach.

as is permitted: see chap. xvii.

2. *divide out a bundle*: i.e. to feed the cattle.

3. The point of the rules given in this verse is that while it is permitted, because necessary, to feed cattle, etc., and to give

Sabbath], nor force [food down his throat], but one may put food into its mouth. One may not fatten calves [on the Sabbath], but one may put food into their mouths; one may also put food into the mouths of chickens; and one may pour water upon coarse bran, but one may not stir it. One may not place water before bees, and doves in their dove-cote; but one may place [it] before geese and chickens and before "Herod's doves."

4. One may not cut up pumpkins for cattle [on the Sabbath] nor carrion for dogs. Rabbi Judah says, If it was not carrion on the evening before the Sabbath, it is forbidden, because [in that case] it was not intended for [dogs].

5. One may declare vows to be null and void on the Sabbath; and one may apply [for the annulling of] vows when it concerns anything that is needful for the Sabbath. And one may stop up a window and measure a piece of

them to drink on the Sabbath (cp. Luke xiii. 15), anything beyond their strict needs must be reserved for week-days.

. . . before bees, and doves: because they have no difficulty in getting it themselves.

"Herod's doves": this breed was probably so called after Herod the Great, who is said to have introduced them into Palestine, where he bred them in his gardens in Jerusalem; but it is also possible that they were named from the place of their origin, viz. Rhodes; several MSS. read "Rhodesian" instead of "Herodian." These doves were special favourites in Palestine because they were more easily tamed than any other breed; see further, Krauss, ii. 138.

4. *If it was not carrion . . .*: i.e. if the animal was still alive on the preceding Friday, and was slaughtered on that day, the meat would be fresh enough to be eaten by men, and would, therefore, have been intended for them, and not for dogs.

5. *One may declare vows . . .*: see Num. xxx. 1–16. This was a modification of the strict letter of the law.

one may apply . . .: lit. "one may ask as touching vows"; but "annulling" is understood. One had to apply for this to a scribe; but it could also be done before three laymen.

And one may stop up . . .: these cryptic words can only be understood in the light of the context as explained in the note below.

rag and a bath; [for] it happened in the days of the father of Rabbi Zadok and in the days of Abba Shaul

a bath : the Hebrew word (מִקְוֶה) is only used of a ritual bath.
it happened : lit. " an event."
Rabbi Zadok : the grandson of the Rabbi of the same name who lived during the second half of the first century A.D.; this one lived during the middle of the second century.
Abba Shaul b. B. : a contemporary of R. Zadok.
[*for*] *it happened in the days . . . :* what follows is not necessarily to be taken as having literally happened; it is more probably a supposititious case put forth in the time of the Rabbis mentioned with the object of showing that there was authority for mitigating some of the Sabbath laws which had become too burdensome. Behind what is said in the text here there was evidently some well-known story—well known, at all events, to the Wise men—which had been handed down, so that a reference to it was sufficient without giving the details. This story was known to a number of mediæval Jewish scholars in its main outlines; among the most important of these were Rashi (latter part of eleventh century), Chananel (first half of eleventh century), Maimonides (twelfth century), and others. According to Rashi the story is as follows : A dead man was lying one Sabbath day in a very narrow alley between two houses; resting on either roof of these two houses was a barrel which acted as a kind of covering to that part of the alley. The presence of the corpse would render " unclean " not only the alley, but especially the two houses between which it lay, for each had a window opening on to the alley. Now the barrel which acted as a covering had part of its bottom knocked out; this was an important point, for from it there resulted this state of affairs : both the houses were in danger of being infected with " uncleanness "; but there might be a remedy for each. As part of the bottom of the barrel was missing there was an opening; and the barrel was, as it were, divided into two parts; the corpse was lying under one of these parts, and was therefore nearer one house than another; the one to which it lay nearer was in the greater danger of being infected with " uncleanness "; but by means of stopping up its window which looked on to the alley this danger could be avoided; so they stopped it up with a pitcher, even though it was the Sabbath. Now as to the other house; this, likewise, was in danger of becoming " unclean "

ben Botnith, that they stopped up a window with a pitcher and fastened a fire-pot with reed-grass [to a pole] in order to find out if the barrel had an opening of a handbreadth or not; and from their words we learn that one may stop up, measure, and bind on the Sabbath.

through the presence of the corpse; but in this case there was some doubt, because of the opening in the bottom of the barrel, for the opening was nearer to this house than to the other. The doubt arose from the fact that an opening of one handbreadth was, according to rabbinical law, sufficient to "isolate" from the "uncleanness" of a dead body; was this opening a handbreadth or not? And how was one to find out? It was high up and therefore difficult to measure. What they did was this: they got an earthenware jar measuring a handbreadth, fastened it to a pole with reed-grass, and then raised it up to the opening; and all this work was done on the Sabbath with impunity! Therefore such things as stopping up, binding, and measuring are permitted on the Sabbath when necessary. It is not said whether the opening was a handbreadth or not; but that was a subsidiary point. The main thing was to place on record that authority existed for the modification of Sabbath laws.

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